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CURRENT AFFAIRS

Motherhood Throughout The Ages ..... Elsie Pearson 4

Listening In To The Birth Of A Chick ..... UNESCO Courier 9

Life Precedes Form, And Life Survives The Last Atom ..... H. P. Blavatsky 15

"Electronic Hand" Translates Thoughts Into Action ..... Lucien Neret 19

And What About Faith? ..... Edward P. Hendrick 23

The Patriotism of Peace ..... Dr. Lowell H. Coate 26

The Path of Contemplation ..... E. A. Neresheimer 31

Quotes of the Day and Ages 38

Separateness In Togetherness .... Dietmar Meyer-Klugel, B.A., B.D. 40

Impress of Mind on Matter ..... Lydia Ross, M.D. 45

Editorial — Spiritual Awakening The Only Hope 48

Art Treasures From Ancient Peru 51

Am I The Body or The Occupant of the Body? 53

The Healing of the Whole Man, Evarts G. Loomis, M.D. 59

The Religion of Einstein ..... Dr. Vitali Negri 70

God and Prayer 75

An Old Controversy Still Flourishing, Albert Croissant 86

Tolerance Begins At Home ..... Dr. Ford Lewis 88

The Hidden Persuaders ..... Donald Harrington 89

Book Reviews ..... Albert Croissant 91

a Digest of ideas and ideals

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A New Current Of Ideas

Civilization has reached a transitional period in its evolution. Its ethical and moral vitality is at a very low ebb as compared with the flood of its intellectual and technical skills and devices. Society creates its outcasts, criminals and profligates, and then condemns and punishes its own progeny. Mere physical philanthropy or social, political and economic tinkering, apart from the infusion of ennobling conceptions of life in the minds of the masses has proved of little value.

All good and evil things in humanity have their roots in human character, and this character is and has been conditioned by the endless chain of cause and effect. We are continually brought face to face with the fact that large numbers of people are suffering from misery, poverty and disease. Their physical condition is wretched and their mental and spiritual faculties are often almost dormant.

On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury, and selfish indulgence. Both are the effects of conditions which surround those who are subject to them, and the neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other.

"Ideas rule the world"!! "Prevention is better than cure"! Rapid transit, instantaneous intercommunication and all the highly developed scientific means at our disposal make these two age-old axioms particularly applicable to this period.

To insure the balanced growth of our civilization—indeed its very survival—it is urgent that we infuse a new current of ideas and aspirations into modern thought. We must supply a logical basis for an elevated morality and an ethical science and philosophy suited to the knowledge of the day, through the channels of the day.

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NEW OUTLOOK REPRESENTS AN EFFORT TO BRING TOGETHER IN SMALL COMPASS SOME OF THE RICHES OF CONTEMPORARY AND ANCIENT THOUGHT.

NEW OUTLOOK gathers, digests, extracts and reprints from any available source, ideas it believes will be of interest or benefit to its readers. Its editorial policy is to attempt "to do even justice, and to speak the truth alike without malice or prejudice."

It is a COOPERATIVE ENTERPRISE founded to promote humanitarian principles based on mutual interdependence and the brotherhood of man without distinction of race, color, religion or social position.

Its columns are open to the exponents and advocates of every religion, philosophy or science as long as their communications contain a sufficient element of universality to afford a basis for discussion.

It welcomes contributions in keeping with its aims and meeting its editorial requirements.

The editors do not hold themselves responsible for any opinions, whether religious, philosophic or social, expressed in signed articles.

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NEW OUTLOOK

A DIGEST OF IDEAS AND IDEALS

"TRUTH HAS NO EAR-MARK AND DOES NOT SUFFER FROM THE NAME UNDER WHICH IT IS PROMULGATED."

May, 1960

A PLATFORM-IN-SUMMARY

RELIGION, to satisfy the heart and mind of man today, must include a more complete philosophy of nature and of life than it has heretofore. Blind faith, ritualism and dogmatism, are idolatrous in nature and a carry-over from primitive and mediaeval ages.

PHILOSOPHY, to have a permanent appeal, must not depend upon mere speculation, but must be supported by reason and demonstrated facts of science.

SCIENCE, to be true to its purpose, must expand its outlook beyond sensory perception, beyond the materialistic concept of laws and forces of nature. Science must extend its investigation into the hidden, spiritual and psychic powers and functions in man.

The practical spirit of the age demands a synthesis of religion, philosophy and science or **divine wisdom** —an all-inclusive term for the interrelationship of this trinity. Webster defines **wisdom** as "ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct; scientific and philosophic knowledge with the capacity to make due use of it." **Divine**, he defines as "pertaining to or proceeding from God" or **Nature**. The latter, he defines as "equivalent to God, natural law, universal order, etc."

With increasing recognition and knowledge of these hidden powers, science might have a rational explanation of much that has been believed to be miraculous while religion would have no place for miracles that imply transgression of the laws of nature and of God; and the statement by Christ "the works that I do shall ye do also" will become a generally recognized potentiality for every son of man, and an actuality for those who strive for wisdom and aim to "fulfill the law."

ETHICS, arising out of such a balanced approach, covers the whole range of human conduct, furnishes a just and intelligent basis of action and points out reconciliatory and practical principles of reconstruction of individual life and social relations —

A BROTHERHOOD OF HUMANITY

There is but one Eternal Truth, one universal, infinite and changeless spirit of Love, Truth and Wisdom, impersonal, therefore, bearing a different name in every nation, one Light for all, in which the whole Humanity lives and moves, and has its being. Like the spectrum in optics giving multi-colored and various rays, which are yet caused by one and the same sun, so theologized and sacerdotal systems are many. But the Universal religion can only be one if we accept the real primitive meaning of that word.

We are all brothers — by the laws of nature, of birth, of death, as also by the laws of our utter helplessness from birth to death in this world of sorrow and deceptive illusions. Let us then love, help and mutually defend each other against the spirit of deception; and while holding to that which each of us accepts as his ideal of truth and unity — i.e., to the religion which suits each of us — let us unite to form a nucleus of a Universal Brotherhood of Humanity without distinction of race, creed or color. —H. P. Blavatsky

Motherhood Throughout The Ages

Elsie Pearson

THIS GREAT AND SPLENDID country of ours, whose mothers have come from every quarter of the globe, honors all mothers by setting aside this special day in dedication to them. A day consecrated to the memory of mothers who are dead and to the thought of mothers who are alive. This observance is helping to make this nation very much more mother conscious, for everywhere in this land thoughts have been turned towards the mother. For many days before this special day, this thought has been in the minds of all who honor their mothers, or those who have been as mothers to them. This culminates in a splendid outpouring of love when the day arrives. And mothers, both those who are living and those who have left the labors of this earth are specially blessed.

At present our thoughts usually turn to our own mothers. Perhaps sometime in the future our mother-consciousness will become more universal in its expression, and we will not only honor and remember our own mothers, but will also recognize more fully the great Divine Principle, which is the source of all motherhood throughout all the kingdoms of nature.

The word, mother, means the beginning or source. The Divine Mother Principle which is the source of all motherhood, cannot be recognized by us, as the motherhood with which we are all familiar, until it reaches the third of the kingdoms of nature — the animal kingdom. The reason for this is, while this principle is always present wherever there are forms, it is not until the forms are capable of responding to a certain amount of emotion that mother-love can be expressed through them.

It is said that God dreams in the mineral, stirs in the vegetable, moves in the animal and wakes in man. So in the animal kingdom we have forms that are not only capable of movement, they can also express desire or emotion. Therefore we find all animals, from the fiercest to the tamest have this principle of motherhood strongly implanted within them. It gives even to the gentlest of them an almost miraculous power of protective strength and endurance.

I am sure we have all seen the little bird mother with her brood of hungry babies. These babies — like human babies, need constant care, and the bird mother displays her love, by her untiring patience in caring for them until they are old enough to fly. It takes quite a lot of patience to feed these tiny babies, it is said that a brood of young birds will eat as many as thirty caterpillars among them in one hour. Birds will show great skill and ingenuity in the building of their nests, often the nests are as softly lined as are the beds which are prepared to receive little human babies.

The eider duck, which lives in the cold regions of the north, not only lines her nest with down plucked from her own breast, but will make a blanket of the down to keep the eggs or young birds warm when she is absent from the nest. When the hunters steal this down, the mother bird will line the nest again, and sometimes the nest is robbed time after time, until the breast of the poor mother is completely bare. She pays the price of our best eiderdown quilts.

The maternal instinct is manifested very strongly in the mother bear. Several times in the Scriptures we find the bear's ferocity when deprived of her young is used as a simile. A mother bear guarding her young is a most dangerous animal; she will fight to the death on their behalf, and even when she is dying — her sole concern will be for their safety. The litle Koala bear of Australia loves her baby so much, she will carry it on her back until it is half as big as she is. The cat is another well known example of maternal affection in the animal world. No matter what plight the mother cat may be in, she will rarely desert her babies.

In the human mother we find the mother-principle expressed to a very much greater degree. Even the first mothers of the race—the primitive mothers, were able to give greater expression to this Principle than the animals.

Because with the first humanity also came the dawn of mind and reason, Mother love is now expressed through a higher kingdom. The primitive mother had to face many dangers, she was very courageous. The love she bore for her children gave her the courage to fight for them, and even to starve if need be, that they might be fed, it gave her strength to bear and carry them when the tribe wandered from place to place in search of food. All that we are today, to a great extent, comes to us through the struggles of these first mothers of the human race.

The mothers of today do not have to face all the trials and dangers our primitive mothers had to, but there is still the danger of sickness, also many social evils have to be fought against. The modern mother still has to go down into the valley of the shadow of death for her baby. But year by year through the work of our scientists and doctors this danger is being lessened. Deep in the heart of every mother is the strong desire for her children to grow into good men and women, into people that will be looked up to by their fellow men. And many a mother's heart has been full of sorrow because her children grew up otherwise. The spirit of motherhood shines out in the life of the little girl, when she is first a mother to her family of dolls, and reaches the splendor of its glowing when she becomes a real mother. No joy on earth can compare with the young mother's first sight of her long for baby — the passing of pain has turned into happiness.

This spirit never dies, for when her own babies are grown up, it shines out again in its radiance upon her children's children. And she is filled with longing to see them, as they grow up, achieve even more than did her own children. I would like to share with you a very beautiful little parable for mothers.

A young mother set her foot on the Path of Life. "Is the way long?" she asked, and her guide answered, "Yes, and it is very hard. You will be old before you reach the end of it, but the end will be better than the beginning." But the young mother was happy and she could not believe that anything could be better than those years. So she played with her children, gathered flowers for them along the way, bathed them in the clear streams and the sun shone on them and life was good.

Then night came and darkness and the children shook with fear and cold. She gathered them close to her and covered them with her mantle and the children said: "We are not afraid, mother, for you are near and no harm can come." The mother said, "This is better than the brightness of morning, for I have taught my children courage." The next day they saw a hill ahead and the children climbed and grew weary, but at all times she said: "A little patience and we will soon be there;" so the children climbed and when they reached the top of the hill they said, "We could not have done it without you, mother," and the mother said, "This is a better day than the last, for my children have learned fortitude in the face of hardness. Yesterday I gave them courage, today I have given them strength."

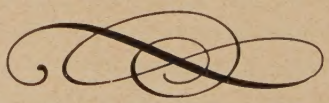
Then came strange clouds which darkened the earth, clouds of war and hate and evil. The children groped and stumbled, but the mother said, "Look up, lift your eyes to the Light." The children gazed and saw above the clouds, an Everlasting Glory, which guided them beyond the darkness, and the mother, when she lay down that night, looked up at the stars and said: "This is the best day of all, for I have shown my children God."

So the days went on and the weeks and the months and years. The mother grew old and she was a little bent, but her children were tall and strong, and walked with courage. When the way was hard they helped their mother, and when the way was rough they lifted her, for she was light as a feather. At last they saw a hill ahead and beyond the hill a shining road and golden gates flung wide. The mother said: "I have come to the end of my journey and now I

know the end is better than the beginning, for my children can walk alone and their children after them." The children looked at her and said, "You will always walk with us mother even when you have passed through the gates."

They stood and watched her as she went on alone and the gates opened and closed after her and the children said, "We cannot see her, but she is still with us, a mother like ours is more than a still memory, she is a living presence." And so the loving mother remains a living presence in the heart of her family forever. The best thinkers among men in all ages have acknowledged the supremacy of the maternal tie, often ascribing divine attributes to her surpassing tenderness. Abraham Lincoln said of his mother: "All that I am, or hope to be, I owe to my angel mother." Such acknowledgments can be duplicated over and over again from the literature of all countries and all times.

What could be more wonderful than motherhood, for motherhood is the supreme act of God, with perfect reflection in every living spark of His Life. All living things are brought into physical existence through motherhood. In the seed, the principle of motherhood exists. The fully opened flower perpetrates itself in act after act of motherhood and then lives on through eternity. For, in every state and stage of its unfoldment motherhood is the fulfillment of life and the flowering of divinity.



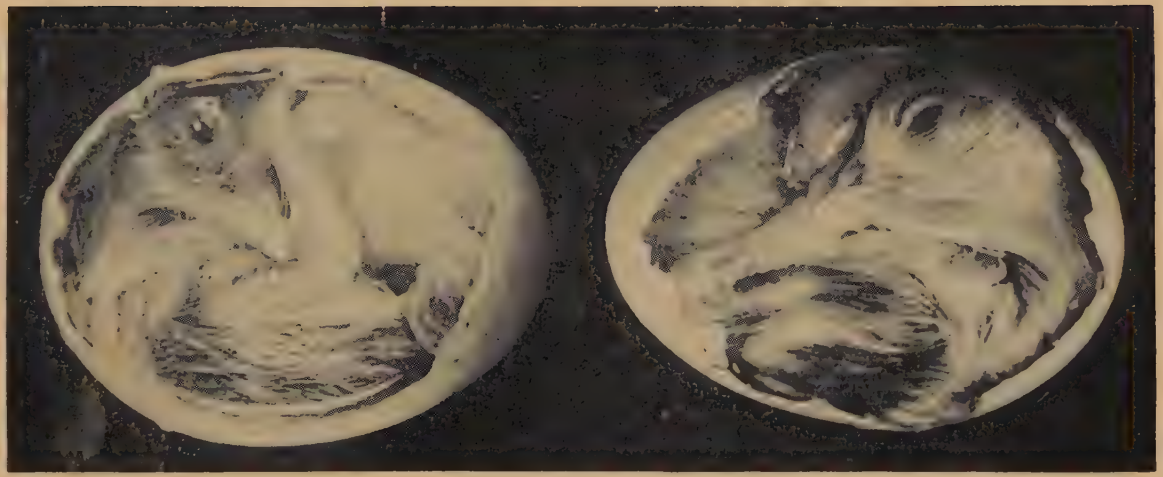
"Life Precedes Form"

Listening In To The Birth Of A Baby Chick

—Reprinted from The Unesco Courier

A REMARKABLE RECORDING MADE BY AN AMATEUR SOUND HUNTER HAS CAPTURED ON TAPE THE BIRTH PROCESS OF A BABY CHICK BOTH BEFORE AND DURING THE ACTUAL HATCHING. IT HAS BEEN MADE BY A FRENCHMAN, JOSEPH-MAURICE BOUROT, A SCIENTIST ON THE STAFF OF THE NATIONAL CENTRE FOR SCIENTIFIC RESEARCH, IN POITIERS. FIRST THE HEART OF THE STILL-UNBORN CHICK IS HEARD BEATING INSIDE THE EGG. THE CHICK IS STILL TOO WEAK TO DO MORE THAN CRACK THE SHELL. SOON IT CAN BE HEARD BREATHING AND, FINALLY, IT SUCCEEDS IN PECKING ITS WAY OUT.

WITH THE TAPE RECORDER TUNED UP TO FULL VOLUME, THE BREAKING OPEN OF THE SHELL SOUNDS LIKE A TREMENDOUS EXPLOSION. PHOTOS ON THESE — A PERFECT PICTORIAL VERSION OF THIS UNUSUAL SOUND RECORD — WERE TAKEN BY R. H. NOAILLES AND APPEAR IN A CHILDREN'S BOOK, "UN OISEAU EST NE" (A BIRD IS BORN) PUBLISHED BY ATELIER DU PERE CASTOR (FLAMMARION.) PARIS."



A LOOK INSIDE THE EGG ON 16TH AND 18TH DAY AFTER INCUBATION. LEFT, ON 21ST DAY THE CHICK HAS USED ITS TINY BEAK TO BREAK A SERIES OF HOLES IN THE SHELL UNTIL, LITTLE BY LITTLE, ONE END OF THE EGG IS ALMOST READY TO BREAK AWAY. THEN, WITH ALL THE STRENGTH IT CAN MUSTER, THE CHICK PUTS ITS HEAD AGAINST THE BROKEN END AND FORCES ITS WAY OUT INTO THE WORLD.

THE EGG IS OPEN AND THE CHICK FIGHTS ITS WAY OUT. THEN, COMPLETELY EXHAUSTED, IT FLOPS DOWN BESIDE THE SHELL. AFTER 15 MINUTES THE CHICK HAS RECOVERED SUFFICIENTLY TO BE ABLE TO RAISE ITS HEAD AND SURVEY THE WORLD. WITHIN AN HOUR THE YELLOW BALL OF FLUFF WITH BRIGHT BEADY EYES IS UPRIGHT AND NOW QUITE FIRM ON ITS FEET.

Life Precedes Form, And Life Survives The Last Atom

H. P. Blavatsky

THE ABOVE EXPRESSES the conception of a life-Thread, running through successive generations. How then, can this be explained? By resorting to a simile, to a familiar illustration, though necessarily imperfect, as all available analogies must be. Before resorting to it, however, I would ask, whether it seems *unnatural*, least of all "supernatural," to any one of us, when we consider the process of the growth and development of a foetus into a healthy baby weighing several pounds. Evolving from what? From the segmentation of an infinitesimally small ovum and a spermatozoon! And afterwards we see the baby develop into a six-foot man! This refers to the atomic and physical expansion, from the microscopically small into something exceedingly large, from the unseen to the naked eye, into the visible and objective.

Science has provided for all this; and, I dare say, her theories, embryological, biological and physiological, are correct enough, so far as exact observation of the material goes. Nevertheless, the two chief difficulties of the science of Embryology — namely, what are the forces at work in the formation of the foetus and the cause of "hereditary transmission" of likeness, physical, moral or mental — have never been properly answered; nor will they ever be solved, till the day when scientists condescend to accept the Theosophic or Occult theories. But if this physical phenomenon astonishes no one, except in so far as it puzzles the embryologists, why should our intellectual and inner growth, evolution of the human-spiritual to the divine-spiritual, be regarded as, or seem, more impossible than the other?

Theosophy — which discerns a life in every atom and molecule,

whether in a mineral or human body, in air, fire or water — affirms that our whole body is built of such lives; the smallest bacterium under the microscope being to them in comparative size like an elephant to the tiniest infusoria.

"Who forms *manu* (the man) and who forms his body? The The Life and the Lives." Here Manu stands for the spiritual, heavenly man, the real and non-dying EGO in us, which is the direct emanation of the "One Life," or the Absolute Deity. As to our outward physical bodies, the house of the tabernacle of the Soul, the Doctrine teaches a strange lesson; so strange that unless thoroughly explained, and as thoroughly comprehended, it is only the exact science of the future that is destined to fully vindicate the theory.

Theosophy, as stated above, does not accept anything inorganic in the Kosmos. The expression employed by science, "inorganic substance," means simply that the latest life, slumbering in the molecules of so-called "inert matter," is incognizable. ALL IS LIFE, and every atom of even mineral dust is a Life, though beyond our comprehension and perception, because it is outside the range of the laws known to those who reject Occultism. "The very atoms," says Tyndall, "seem instinct with a desire for life." Whence, then, we would ask, comes the tendency "to run into organic form"? Is it in any way explicable except according to the teachings of Occult Science? Says a commentary:

"The Worlds, to the profane, are built up of the unknown elements. To the conception of an Arhat (holy man, such as Buddha or Christ), these elements are themselves collectively, a Divine Life; distributively, on the plane of manifestations the numberless and countless crores of Lives."

The commentary first speaks of the "numberless and countless crores of Lives. Is Pasteur unconsciously taking the first step toward Occult Science, in declaring that, if he dared express his ideas fully upon the subject, he would say, that the organic cells are endowed with a vital potency that does not cease its activity with a cessation of a current of oxygen towards them, and does not, on that account,

break off its relations with life itself, which is supported by the influence of that gas? "I would add," continues Pasteur, "that the evolution of the germ is accomplished by means of complicated phenomena, among which we must class processes of fermentation;" and life, according to Claude Bernard and Pasteur, is nothing else than a process of fermentation.

That there exist in Nature Beings, or Lives, that can live and thrive without air, even on our globe, has been demonstrated by the same scientists. Pasteur found that many of the lower lives, such as vibriones, and other microbes and bacteria, could exist without air, which, on the contrary, killed them. They derived the oxygen necessary for their multiplication from the various substances that surround them. He calls them aerobes, living on the tissues of our matter, when the latter has ceased to form a part of an integral and living whole (then called very unscientifically by science "dead matter") and anaerobes.

The one kind binds oxygen and contributes greatly to the destruction of animal life and vegetable tissues, furnishing to the atmosphere materials which enter, later on, into the constitution of other organisms; the other finally destroys, or rather annihilates, the so-called organic substance; ultimate decay being impossible without their participation. Certain germ cells, such as those of yeast, develop and multiply in air, but when deprived of it, they will adapt themselves to life without air and become ferments, absorbing oxygen from substances coming in contact with them, and thereby ruining the latter. The cells in fruit, when lacking free oxygen, act as ferments and stimulate fermentation.

"Therefore the vegetable cell, in this case, manifests its life as an anaerobic being. Why, then, should an organic cell form, in this case, an exception?" asks Professor Bogolubof. Pasteur shows that in the substance of our tissues and organs, the cell, not finding sufficient oxygen for itself, stimulates fermentation in the same way as the fruit-cell, and Claude Bernard thought that Pasteur's idea of the formation of ferments found its application and corroboration

in the fact that urea increases in the blood during strangulation. LIFE therefore, is everywhere in the Universe, and, Theosophy teaches us, it is also in the atom.

—*The Secret Doctrine, The Synthesis of Science, Religion and Philosophy.* — 1888.

THE DOCTRINES (OF THEOSOPHY), if seriously studied, call forth, by stimulating one's reasoning powers and awakening the INNER in the animal man, every hitherto dormant power of good in us, and also the perfection of the true and the real, as opposed to the false and the unreal. Tearing off with no uncertain hand the thick veil of deadletter with which every old religious scripture was cloaked, scientific Theosophy, learned in the cunning symbolism of the ages, reveals to the scoffer at old wisdom the origin of the world's faiths and sciences. It opens new vistas beyond the old horizons of crystallized, motionless and despotic faiths; and turning blind belief into a reasoned knowledge founded on mathematical laws—the only EXACT science — it demonstrates to him under profounder and more philosophical aspects the existence of that which, repelled by the grossness of its dead-letter form, he had long since abandoned as a nursery tale. It gives a clear and well-defined object, an ideal to live for, to every sincere man or woman belonging to whatever station in Society and of whatever culture and degree of intellect. Practical Theosophy is not ONE Science, but embraces every science in life. . . Thesophy claims to be both "RELIGION" and "SCIENCE," for Theosophy is the essence of both.

"Electronic Hand" Translates Thoughts Into Action

Lucien Neret

FOR THOUSANDS OF YEARS, man moved at a speed of a few miles per hour. Then he invented the steam engine, the motor car and the airplane. Fifteen years ago, he reached the speed of 600 m.p.h. and, two years later, the skies were shattered by the famous bang which announced that a man-made machine had exceeded the speed of sound.

There are still a great many barriers to overcome in the race to reach ever higher speeds. Some of these barriers are erected by the atmosphere or by the aircraft, but others are raised by man himself whose organism is proving less and less capable of meeting the increasing demands made by the machines which he creates.

In this connection, scientists have begun to talk of a "fear barrier." British physicians were the first to discover the phenomen. A number of RAF pilots of supersonic planes had lost their lives in a series of strangely identical accidents. The only explanation seemed to be that, at a given moment, they had been unable to make the necessary movements to correct the flight of their planes.

Special tests were made with volunteers under simulated flight conditions — that is, on the ground in apparatus reproducing all the conditions of actual flight. The doctors soon ascertained that the pilots' brains reacted to every incident of the flight and that they took the necessary decisions at the right moment. But there was something wrong with the way their organism carried out these decisions. The trouble they found was inertia, that is, the time lost

between the instant when the brain sends out the impulses commanding a corrective movement and the instant when the hand executes the brain's orders by moving the controls of the aircraft.

OVERCOMING MUSCULAR INERTIA

The first thing, therefore, was to discover the causes of this inertia and then to find ways of overcoming it. Careful studies showed that the time lost by muscular inertia was increased by a certain delay in the transmission of the brain's electrical impulses to the muscles of the hand.

At first, the remedy seemed to lie in linking the human brain with an electronic pilot. Attempts were made to collect at the base of the brain — that is, at the level of the cortex — the electrical impulses which trigger off the movements of the arm. These attempts were unsuccessful because, in any given fraction of a second, the brain sends out thousands of overlapping electrical currents which even the most sensitive apparatus is unable to disentangle.

Research had reached this point when four Soviet scientists — Kobrinski, Cissina, Zeitlin and Jacobson — put forward the idea of tapping the nerve- impulses not at the base of the brain but on the forearm. This offered a distinct advantage, since it cut out the complication of selecting the electrical currents: those which reached the forearm had already been sorted out.

The problem of muscular inertia in the forearm and in the hand remained, however, and some way had to be found of transforming the electric orders immediately into movements. The solution suggested by the research workers at the Central Institute of Prosthesis in Moscow consisted simply in short-circuiting the forearm and hand by constructing an artificial hand capable of responding directly and instantaneously to the brain's orders converted into electrical current which was to be picked up from the nervous system at the elbow.

REMOTE CONTROL BY RADIO

After a few months of research and testing, a strange half-

human and half-mechanical device was created. First of all, an electrostatic bracelet is placed around the arm slightly below the elbow. This picks up nerve-impulses by induction and conveys them to an electronic amplifier operating a system of relays. These control small electric engines which can operate a steel hand capable of reproducing the basic movements of the human hand.

This hand is so precise in its movements that if the person to whom it is connected thinks that he should pick up a glass of water, the "hand" picks up the glass of water. It can also crack nuts, light cigarettes, and operate switches or a typewriter keyboard. The invention is now so highly perfected that it is no longer necessary to use wires. The link-up man-electronic hand is ensured by radio.

This means that a "pilot" on the ground who knows the position of a space vehicle, would be able to order a steel hand to carry out a given gesture merely by thinking of the gesture he wishes it to make. This isn't science fiction; the device has a good many applications nearer home. For example, it is planned to raise wrecks from the sea-bed through the use of steel hands as big as the craws of a giant crane but with movements as flexible as those of the human hand.

Soviet flight surgeons are also thinking of equipping supersonic aircraft with apparatus of this type. They foresee the pilot sitting with his arms folded and merely thinking about what has to be done. His thoughts, transmitted as electrical impulses, would be converted into movements by an electronic and mechanical "pilot" which would move the controls of the aircraft.

MEDICAL APPLICATIONS

Thus man has succeeded in inventing a series of artificial organs which increase his faculties by enabling him to react immediately to the demands of ultra-rapid machines and, at the same time, multiply his strength to the point where he is able to pick up a ship from the ocean floor.

The discovery is bound to find applications in medicine where electronic apparatus already offers very valuable aid. Immense

strides in prosthetic appliances are now possible. Armless or legless amputees should be the first to benefit from the new devices.

Pessimists used to say that man is an animal made to move at a speed of about three miles an hour. They overlooked the fact that the inventiveness of this brain enables him to overcome his physical limitations. The creation of a steel hand, directly connected to the brain and commanded by thoughts, is an illustration of that amazing gift of inventiveness which is one of the basic characteristics of our species. (UNESCO)

SOUL - - - BODY

Having sensed — but for one moment's bliss
That unseen essence of reality
As an ever active, living Presence —
Substantial to soul as breath to life....

This to have briefly known —
Is to have tasted the sweetness of our Being —
Is to have glimpsed the beauty of the soul;
Unborn, undying and forever free.

Thereafter the soul ever seeks
Awareness of its divine origin —
The source from which it came,
To which it shall return.

The body is but the vesture of the soul;
A wrapping to conceal its ancient glory.
Is but a wall to brunt the world's rough blows.
Is but the husk — Death graciously removes.

—Elsa M. Bayley

And What About Faith?

Edward P. Hendrick

AS ONE READS HISTORY and gives thought to the conditions which prevail in the early stages of social development, he may be forced to the conclusion that for ages man was strangled by superstition, dazed by dogma, befogged by belief. Inasmuch as superstition was doubtless the first of man's mental reactions to the perplexities of his environment, let us begin our discussion here.

Mr. Webster defines superstition as "amazement, wonder, dread." And again as "a religious belief regarded as false or misleading." Much as we wish to disassociate superstition from belief — and especially from religious belief, the distinction is not readily arrived at. Theological belief has, over the years, slowly emerged from superstition, but even today it finds the divorcement difficult if not actually painful.

In non-religious matters, belief could be discussed and possibly abandoned without too much rancor, but once it became clothed in the accoutrements of theology it became unquestionable. The belief that the sun circled the earth seemed quite harmless and open to free intellectual discussion until it was made a doctrinal belief, whereupon it became sacrosanct and he who questioned it was put in peril of his life.

We need not hark back to the era of Copernicus and Galileo to discover the scars of theological belief closely linked with superstition. We shall find them in our own homeland and realize that these wounds were inflicted, not by an irresponsible mob of illiterates but by those who were considered to be the intelligentsia of their age and generation. Cotton Mather, a graduate and Fellow of Harvard College, declared that "To hold a doubt of witchcraft is to deny the

truth of Revelations." Then followed the tragedy of Salem, sponsored and carried to its heartbreaking consummation by the best theological leadership of that time.

About the year 1888, the American Board of Foreign Missions, in convention assembled, arrived at this profound conclusion: "There will be no chance for the heathen after death." People who had not heard of Christianity (or hearing, had failed to accept it) were, of course, heathen. This might be termed belief compounded with arrogance. Our southern states held a profound belief in the rightness of slavery — a belief upheld by their pulpits. The nation endured a frightful war to dissipate the fog of this belief. When compared with these doctrinal beliefs and their tragic aftermaths, we may recall with a smile the agricultural dogma of our previous century which banned the planting of potatoes "in the dark of the moon."

Yes, fog has obscured, and still obscures, the mental vision of such as make of belief a fetish to be worshiped. Some churches are emerging into clearer atmosphere. They have not said, nor can they be expected to say — Listen, good folks, our theology was in error. There is no hell fire; there is no devil; there never was any original sin nor infant damnation. — Let us give thanks that they have put an end to this preachment and have ceased to demand acceptance of this belief which will now be permitted to die a quiet death along with the generations which were befogged by it.

And what of Faith? Often it is bracketed with belief as being one and the same. Mr. Webster makes this distinction. "Belief suggests little more than intellectual assent. Faith implies in addition the element of Trust." Countless good people have profound faith in a personal God who is conscious of, and actively concerned with, their welfare. This faith is, for them, a "Kindly light amid the encircling gloom." By it they advance the "one step" which for them is "enough." No calamity, no suffering can detract from the assurance of God's nearness.

Others have an equal faith in a Creative Intelligence whose constancy sustains the sublime *order* of the universe. They realize

that to this order all life must adjust itself if it would endure. No especial consideration extends to Man in this matter of adjustment but to him has been accorded the precious gift of Reason and, if he has the will to use it to his full capacity, all the blessings of the Creator shall be added unto him.

Either form of faith implies Trust. The poet Wordsworth speaks of Faith as the refinement of belief. It is that and more. It has a beauty, a serenity, all its own. Patience is its handmaiden. In it is a spiritual quality which far transcends theology. Faith is the essence of religion. By it, the finite mind finds it possible to draw a bit closer to an understanding of that eternal mystery which, to man's limited vision, remains the unknowable — the INFINITE.

UNIVERSAL WORSHIP—All the bells are ringing. It is the hour of worship. A historical and religious impression mingles with the picturesque, the musical, the poetical impressions of the scene. All the peoples of Christendom, all the churches scattered over the globe, are celebrating.

And what are those cany nations doing who have other prophets, and honor the Divinity in other ways? They have other sacred days, other rites, other solemnities, other beliefs. But all have some religion, some ideal end for life; all aim at raising man above the sorrows and smallness of the present, and of individual existence. All men are equally creatures of sorrows and desire, of hope and fear. All long to recover some lost harmony with the great order of things, and to feel themselves accepted and blessed by the Author of the universe. All know what suffering is, and yearn for happiness. All know what sin is, and feel the need of pardon. All have faith in something greater than themselves, all pray, all bow, all adore. All see beyond nature, Spirit, and beyond evil, Good. All bear witness to the Invisible. Here we have the link which binds peoples together. —Henri F. Amiel

The Patriotism of Peace

Dr. Lowell H. Coate

THE PATRIOTISM OF PEACE is based on the "fraternity of peoples, social justice and world brotherhood — on industrial peace and international peace." In the words of Edward Markham, "This new patriotism carries with it the divine dream of the World State, the World Republic — the dream that will be realized in the rise of Reason in the brain of man." The great seer, Tennyson, watched, in vision, the march of the human race,

"Till the war-drums throb no longer,
And the battle flags are furled
In the Parliament of man,
The Federation of the world."

And Longfellow expressed a similar sentiment:

"Were half the power that fills the world with terror;
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error—
There were no need for arsenals and forts."

Whether or not the poet's dream will be realized in this generation depends on the method which the nations adopt in dealing with international issues. In all of recorded history there have been developed but two important methods of dealing with international differences. One is the method of infuriated passion; the other is the rational and peaceful method of arbitration, in which justice is secured to all parties concerned, insofar as justice is humanly possible. One method involves the wholesale destruction of human life and property; the other is the constructive method destined to conserve both life and property. One is damnation; the other is salvation. One is war; the other is peace.

It is obvious, however, that the destructive method of trying to settle international disputes will continue to prevail, and that world peace will be quite as illusive as it ever has been, until such time

as the nations are convinced of the advantages that will accrue to each by adopting the enlarged patriotism which knows no bounds save the limits of the earth. To the minds of some there is possible conflict between this enlarged idea and that which limits their interests to their own country, but the supposed discrepancy will vanish with a proper definition of terms and a correct understanding of exactly what is meant by Patriotism.

As a matter of fact, much that parades itself as patriotism is unworthy of the name. Take for instance, what may be called "military patriotism," which expresses itself in the desire for a gun and a human target. It is safe to venture that the average American school boy has some such nebulous idea of patriotism, and about the first thing he thinks of when he hears the word mentioned is to get a gun and get ready to kill somebody. In order to make a name for himself he thinks he must become a military hero. And why not? Is it not the pictures of military men that he sees before him all the time in his histories and other literature? And is it not they who receive the major attention and honor in most of his reading? It is quite natural, therefore, that he should receive exactly such an impression.

Second, there is sort of "blind patriotism," the exponents of which are dominated by emotion. At the merest mention of international differences, they immediately run a temperature and stop thinking.

This type of patriotism expresses itself in the well-known sentiment of Stephen Decatur: "Our country! In her intercourse with other nations may she always be right; but my country, right or wrong." Such an attitude requires no thought whatever. It is the course of least resistance; is neither honorable nor intelligent and so far as argument is concerned, amounts to exactly nothing.

If our home, or our school is not what it should be in any particular, we do not lazily close our eyes and passively sing, "Our institution, right or wrong," but we courageously, intelligently, patriotically set to work to correct the imperfections in that insti-

tution. Yet many citizens have imagined themselves very patriotic while they repeated parrot-like the jingo-jingle "Our country, right or wrong."

Third, there are the "profiteering patriots" who, while our youth are sacrificing their lives on battlefields far from home, are not satisfied to make a reasonably legitimate two or three percent on their investments, nor even thirty nor three hundred percent, but actually make as high as 3,000 percent. When one realizes that there was a millionaire made for every American boy who lost his life in the first world war, one is reminded of that statement of the great Samuel Johnson: "Patriotism is the last refuge of a scoundrel." And the noted Tolstoy, thinking of the extreme antagonistic nationalisms, and the pretended patriotism which so many in all ages and countries have used as a cloak for self-interest, once said: "Patriotism is . . . an unnatural, irrational, harmful sentiment, which causes the greater part of those calamities from which humanity suffers."

Fourth, there is what has been known as "100 percent Americanism," whose advocates attempt a practical monopoly of patriotism, limiting it to a few, more or less, exclusive families who claim to be the true Americans and feel it necessary, in order to be thoroughly patriotic, to hate everybody else.

In this connection we are reminded of the businessman who is said to have put a sign out over his office window: "I am a one hundred percent American; I hate the Jews, the Catholics, and the colored people." But his competitor across the street, not to be outdone, advertised over his window: "I am a two hundred percent American, I hate everybody." Too many feel that in order to be properly patriotic they must hate somebody. It is difficult for them to realize that hatred is no essential part of any kind of right thinking patriotism.

In contrast with the types which we have enumerated, there is a true, earnest, intelligent "patriotism of peace," expressed in genuine love for one's own country in the same noble and beau-

tiful sense in which one loves one's own home. He is anxious to make it the most beautiful and attractive place in the world, and he is clearly devoted to its best and highest welfare, but he is not willing to make some members of it happy at the expense of other members; nor does that attitude make him antagonistic to his neighborhood.

Every intelligent patriotic citizen, indeed, sooner or later discovers that it is possible for him to love his own home without necessarily hating the rest of the city; he can love his city without hating the state; he can love the state without hating the nation; and by the same logic he can love his own nation without hating all the other nations.

There is little question that in the race for armaments America is in a position to lead the world. With her limitless resources and her genius for invention she can produce the most destructive type of bomb and warplane and the most deadly brand of poison gas. But is this the glory she seeks, and the type of leadership she craves?

America is ambitious. G. Ashton Oldham, in an address delivered in Washington, D.C., has pointed for her a worthy path to glory. His statement, entitled "America First," is not only a beautiful expression of sentiment and idealism; it is a classic. It is, moreover, the very finest expression and most perfect interpretation, which the writer has yet seen, of exactly what is meant by the Patriotism of Peace. Here it is:

America First

"Not merely in science, inventions, motors and skyscapers, but also in ideals, principles, and character.

"Not merely in the calm assumption of rights, but in the glad assumption of duties.

"Not flaunting in her strength as a giant, but bending in helpfulness over a sick and wounded world, like a 'Good Samaritan.'

"Not in splendid isolation, but in courageous cooperation.

"Not in pride, arrogance and disdain of other races and

peoples, but in sympathy, love and understanding.

"Not in treading again the old, worn, bloody pathway which ends invariably in chaos and disaster, but in blazing a new trail, which other nations will follow into the New Age, where wars shall be no more.

"Some day some nation must take that path . . . and that honor I covet for my beloved America."

THE STILL SMALL VOICE

So many sightless leaders of the blind
Now walk uncertain paths that wind and wind.
Leaders in conflict; followers in confusion;
Their devious ways lead only to illusion.

Is there on earth no leader to be found —
No trumpet with inspiring notes to sound?
Must men again, betrayed by Judas' kiss,
Be lured by slogans into hell's abyss?

A trumpet call is sounding soft and clear —
A voice is calling, men can only hear
In deepest silence when humility
Companions with profound tranquillity.

Caught in the maelstrom of duality,
Men pray and fight and struggle to be free.
And yet the shepherd and the sheep are one —
The father, Love — the constant lover, Son.

—William Capell

The Path Of Contemplation

E. A. Neresheimer

MAN IS CONSTANTLY compelled by nature to be engaged in work of some kind, employing his bodily, mental, and moral faculties in various ways. While engaged in his usual activities, his mind, at the same time, follows an inherent tendency of its own, somewhat akin to a meditative continuity of thought, which has but little if any bearing upon the work he may be engaged in at the moment. This is due to the fact that the mind has two different aspects; the one purely introspective, intuitional and contemplative, usually called the 'Higher mind,' while the other, designated the 'lower mind,' is analytical and argumentative. The former concerns itself mostly with intrinsic moral relations and values, pertaining to the inner consciousness, while the latter, the lower mind, is more concerned with obvious facts, and things relating to men's material and mental interests, not necessarily regulated by ethics.

The intuitional element is primarily connected with the presiding center, or the Real Inner Self of man, which, in its highest aspect, is identical with the divinity that animates the cosmos; while the lower mind has, thus far, but a reflected existence, dependent upon the false or temporary self, called the 'personality.' However, it is just this personality, the lower self, insouled or rather overshadowed by the higher self, which must evolve and reach perfection, like unto that of its 'Father in Heaven' — man's own divine ego.

The 'path of contemplation' involves the operations of both the higher and the lower mind, and their simultaneous presence in man is one of the causes for the contrary tendencies which he has to contend with throughout his life. The interaction of these activities is so swift that it is difficult to determine with certainty whether an

impulse emanates from the higher or from the lower, until sure knowledge is established by long practice.

A knowledge of such interactions is attainable only when the personal self is utterly controlled and calmed. Ordinarily the mind is attracted by all kinds of objects and impressions, physical, emotional, and intellectual; flying from one to the other alternately in ceaseless activity; its perception being colored by the feeling or mood that happens to be uppermost for the time being. But there is always present that peculiar underlying line, that continuity of deep reflection, which, though the less apparent factor, is the actual molder of the character.

This particular line of consciousness forms what has been called the 'Thread-Soul'; the individual we are acquainted with — differing radically from every such thread-soul in others — but persisting and remaining the same through a life time. It is only when man realizes the thread-soul as this underlying line of deep reflection, that he actually finds himself, and can go forward understandingly, through self-devised efforts, towards the goal of his aspirations.

When an individual has reached the point where he inclines towards self-analysis and introspection, it at once marks a departure towards the ideal world which is solely within, where things experienced are perceived as they are, stripped of all illusive appearances. The Higher Mind, then comes into action, which heretofore only over-shadowed the evolving self, whose most efficacious tool and instrument, par excellence, is the lower mind.

THE LOWER MIND AND THE SENSES

Although the lower mind is, through its origin, closely related to the higher mind, it nevertheless generally acts in such a decided, self-sufficient, and independent manner that it appears to be the sole arbiter of every situation in which man finds himself. In the mental and emotional fields it can play, and evoke the most subtile of harmonies, or it can render a most confusing cacophony of feelings, for the sense-loving personal self. It applies itself lustily to the

discovery of new seductions, to satisfy the ambitions through riches, pleasure, and power, and not infrequently also by gratifying brutal and utterly perverse tendencies; all of which only bind and chain man to the slavery of material things for longer and longer periods of time. On the other hand, when man reaches a point where he is eager to examine the workings of his mind, something entirely new comes into his life. He gradually finds all the links that connect his higher mind with his earthly tabernacle, and the results that are gained through contemplation of this kind are self-perpetuating.

The senses are the feeders of sensation of all kinds, but in themselves they are only neutral psycho-physiological adjustants of the self; the mind giving them the coloring that is the result of the physical and mental life led by their master — the self. Indulgences set up tendencies which crystallize into habits that leave their mark first on the sense-organs, and then on the whole body, tending to induce sluggishness of mind, heart, brain, muscle, etc., so that the self often becomes only an impotent vehicle for the expression of all kinds of fruitless and even harmful impulses. Were it not for the ever-present friendly admonitions of conscience, the voice of the Higher Mind impelling to vigilance, it can well be imagined that the personal self would, ere long, so completely lose its hold on the higher mind that all further progress would be endangered.

How easily the senses when indulged finally can encroach upon the whole fabric of the finer sensations heretofore cultivated, may be seen by the way they clamor for ever more and more gratification, even after the point of satiety has been reached! Desire, when pandered to, becomes craving, then insatiable passion, seeking ever to explore new fields of sensation. In such cases ordinary pleasures can no longer satisfy the demands of the personality, which finally resorts even to cruelty, barbarism, and inhumanity in order to attain its ends. Vanity, greed, and lust grow ever crescendo, until finally the senses themselves give way, failing to register facts correctly, and the mind becomes a mere blank — an empty shell.

This shows how easily our progress, can, through ignorance or indolence, be misapplied to our detriment. But even a little practice in trying to check the workings of the mind will help to curb and regulate the impetuosity of sense-desires. It is true that we are exposed to many temptations, especially in contact with our fellow-men; but man cannot live alone, and, at the same time get the experience needed, and the benefits that ought to be derived from human association. Man is wedged in between familiar associates and a multitude of promiscuous and unknown people, no one of whom is actually his friend or his enemy. In the last analysis all are his teachers. Through any one of them it may be his fortune to gain some helpful and wholesome life-experience; provided he is sufficiently self-controlled to take advantage of each opportunity, when it presents itself to him. Untold harm often comes to us through irresolute action and through dependence on those unworthy of our trust, whereas, if we had the requisite stability that is gained through introspection and contemplation, it is more than certain that no harm at all could come to us.

We are physically, as yet, little more than a bundle of senses, plus the lower mind, presided over by the temporal, evolving, personal 'I'-consciousness, predisposed to view everything it contacts through the emotions that happen to be uppermost for the moment. Our chief instrument of cognition — the lower mind in which we live nearly altogether — colors our feelings and establishes capricious changeable moods, inclining us now to a lofty motive, and then towards an unworthy one. This variable state of mind will undoubtedly subsist until we have accustomed ourselves to a more stable mode of thinking, which can only come from the firm conviction that it is possible to realize a life of ideal beauty and perfection as an actuality; such as is realized by us in momentary flashes of truth projected into the lower from the Higher Mind.

The senses are but the messengers that register their findings in the mind which takes them up and passes judgment on them. Since there is no permanency in external sensations, nor any stability

in our physical form, no absolute reliance can ever be placed on anything that is recorded by the senses. Not only does that which is cognised by them change continually, but the keenness of the senses is apt to change also, according to the use we make of them. To be sure, each of our faculties has its proper place and use, but it is always the mind, supported by the will. that must discriminate between them, select and nurse the things that are needed, and check and reject those that are useless or harmful.

When the sense-desires assert themselves with overpowering urgency, then the moment is at hand to exercise the will and break the spell, by calmly though firmly dwelling on the thought of some high ideal, or noble example; and should the attack of the lower powers again recur, then the same process must be repeated, until the desire result is attained. No worthier victory was ever won, by even the greatest hero, than that attained by him who has conquered the dominant senses 'beyond reanimation.'

INTROSPECTION, THE KEY TO THE PATH OF CONTEMPLATION

True happiness is to be sought for entirely through our inner resources, since there is no external object, combination of objects or conditions, that could give complete satisfaction and contentment. In the science of self-development every element of human nature is of importance, and none may in the least be overlooked. Body and Mind are closely connected, and interdependent, and their mutual influence on each other is reciprocal.

Thoughtful people are naturally disposed to be calm and silent, rather than addicted to much speech or outward demonstrations of feeling; they are therefore less exposed to the pressure of the passions and the lower desires, which limit all higher mental and spiritual proclivities. Calmness is an indispensable prerequisite for concentrating the mind, and when allied with patience, induces an attitude of firmness towards external things. From this presently arises an introspective and self-analytical tendency, which opens the door to the chambers of the mind itself in its dual aspect, and the principle of discrimination gradually begins to function.

Since in self-development nothing can be neglected, it is important to observe everything connected with both mind and body, in which our motives, habits and inclinations inhere, seeking to ascertain how and why the latter arise, and how we can discriminate between those that serve us to advantage, and those that have to be driven out and avoided. The body is not only a physical but also a psychological instrument, since the organs of sense and of action, the plexuses, nerves, and a host of other transmitters of conscious impulses, are all contained and sheltered within it. And how closely the mind is connected with all these physical factors and agents may be judged by the mutual interdependence of the body and the lower mind. So if we really desire to control our 'lower nature' we must begin by studying the body first, and seeking to know all about those forces with which we have to deal; and secondly by applying ourselves to check sufficiently the lower mind by contemplation.

No exact rules or methods can be laid down for general application in this endeavor on account of the dissimilar proportions of the varying qualities in different individuals. They have to be dealt with by each individually from within, under the direction of the mind, the positive will, and by self-devised efforts. Patience, calmness, concentration of mind, self-analysis, introspection, and contemplation, are the prerequisites for the achievement of this end.

The ancient scriptures have summed this up in recommending moderation and meditation'. In the Bhagavad-Gita we read: "For him who is regulated in food, in waking, in exertion of work — regulated as well in sleep and waking — meditation becomes the destroyer of all suffering."

The gist of this is reasonable moderation in all things; minding one's own business; not assuming imaginary duties; the observance of one's limitations; meditation as to the intrinsic merit or demerit of every occurrance; doing resolutly all that has to be done, putting aside purely personal considerations and leaving results to take care of themselves, or rather leaving them to the equity of Universal Law.

The contemplative mind, when so equipped, can alone reveal to us our true relation to all things. Knowing this we shall find calmness and serenity of mind; the senses, appetites, and desires can then be regulated and assigned to their proper functions and places (as vehicles.) Thus mental tranquility is attained, even in the active performance of our external duties, and we shall be able to see and feel things as they really are, undeceived by appearaneces.

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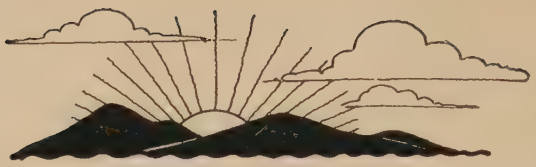


Quotes Of The Day

Daniel L. Marsh: Education is the leading out of the individual into an efficient and rightly integrated personality; at home in the actual world in which he lives, and at home also with the ultimate spiritual forces that lie behind it.

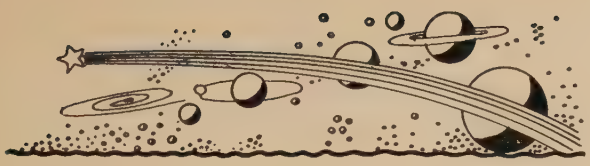
Ruth Coyner Little: Inducting a child into the mysteries of reading is one of the fascinating aspects of teaching. No other skill is so important. When we do the job well, we give to the individual a key with which he can unlock the door of opportunity and the heritage of the universe.

Leon L. Winslow: If democracy is to prevail in our country, children should be taught to live democratically in school. It has been well said that "design laws are divine laws."

Joy Elmer Morgan: In America those who are different, must live in the same communities. We are of many different sorts, but we are one great people. Every unkindness hurts the common life, every kindness helps all.

Joseph Wood Krutch: Civilized life is the only true life. I will take wild flowers *and* television if I can have them both. But a civilization which has no appreciation of or love for the beauties of Nature is only a new kind of barbarism.

Katherine Elizabeth McBride: Society is showing a new dependence on educators, who are sought as consultants and research workers. The trend is a drain both on the educators' time and their ranks. A shortage of educators will be one of the major problems of the future.



Quotes Of The Ages

Joseph Joubert: Children have more need of models than of critics.

Mark Twain: If you tell the truth, you don't have to remember anything.

George Bernard Saw: Men are wise in proportion, not to their experience, but to their capacity for experience.

Ralph Waldo Emerson: We think our civilization is near its meridian, but we are yet only at the cock-crowing and the morning star.

William Hazlitt: Magnanimity is of all virtues the rarest; there are a hundred persons of merit for one who willingly acknowledges it in another.

Booker T. Washington: Every one-room Negro cabin in the South, where there are ignorance, poverty and stupidity, is an adverse advertisement of the state, the bad effects of which no white man in the next generation can escape.

Confucius: The higher type of man is unfailingly attentive to his own conduct, and shows respect and true courtesy to others. Thus all within the four seas are his brethren. How then should he grieve at having no brothers.

Thomas Paine: The fact therefore must be that the induviduals themselves each in his own personal and sovereign right, *entered into a compact with each other* to produce a government; and this is the only mode in which governments have a right to arise, and the only principle on which they have a right to exist.

Separateness In Togetherness

by Dietmar Meyer-Klugel, B.A., B.D.

THE NEED FOR balance between John Donne's "No Man Is An Island," and Buddha's, "Let each man be unto himself an island." is the theme of Colin Wilson's recent book, "*The Age of Defeat.*"

He supports several American sociologists who express concern about the increasing emphasis on social virtues. In their view the awakening of the social consciousness is in danger of becoming too successful. They make a plea for more individualism.

William H. Whyte, who made a study of the extent of conformity in the *Organization Man*, does not make a plea for non-conformity per se. He recognizes the value of co-operation in society, but is critical of the trend towards more and more powerful organizations killing enterprise, creative thought and self-reliance in their employees. For example he criticizes the increasing emphasis on team-work and organization in scientific research. Discovery, he says, has an accidental quality, the creative worker needs maximum freedom. The outstanding scientist works *in* an organization, not *for* it. He does not ask for companionship or belongingness, he just asks for freedom to do what he wants to do .

In his study of life in a suburban community, William Whyte admits that it is not surprising that propinquity leads to social conformity. What is significant is that the majorty seem to accept it as an ideal state, most parents, as he found in his survey, actively supporting an educational policy for their children which further stresses the concept of social adjustment. The school makes determined efforts to discourage a child inclined to spend time happily by himself or with just one or two friends.

David Reisman, of Harvard, distinguishes between the inner-directed man, the pioneer, whose self-discipline enables him to forge ahead towards his chosen goal amid the confusions of a changing society, and the other-directed man, who demands security, whose desires and ambitions are dependent on society.

Colin Wilson applies the analyses of Reisman and Whyte in his study of modern trends in literature. He speaks of the all-dominating cult of the "ordinary chap" that has for many years pervaded English as well as American literature. He argues that other-direction has become a basic attitude in modern culture.

There are novels and plays in which society, or an organization is represented as the hero. In Herman Wouk's *Caine Mutiny* a neurotic and overbearing captain loses his nerve in a storm. His first officer relieves him of his command on "medical grounds" and saves the ship. In a court martial the officer's action is found to be justified, but his lawyer afterwards tells him that morally he was wrong in opposing his superior. The moral implied in the story is that the risk of losing the ship was preferable to revolt against authority.

If authority can be vindicated even in these circumstances, it is absolute in ordinary situations. The villain of the piece is the intellectual who by his questioning of things urged the officer to rebel. In "*Vol de Nuit,*" by Antione de Saint-Exupery the efficiency of the organization has become the authority, with the result that the crew of an aircraft on a night flight in South America lose their lives in a hurricane.

In other novels the individual is crushed and defeated by society. An atmosphere of futility and defeat pervades such plays as "*A Streetcar Named Desire,*" "*Cat on a Hot Tin Roof*" by Tennessee Williams, or the *Hairy Ape* by Eugene O'Neill.

When the individual is not defeated, he takes his place quietly in society. The trend towards other-direction is reflected in popular radio and television programs, particularly domestic serials. As Colin Wilson says, they proclaim, "You may be ordinary, but you're better

off that way! The everyday life of the audience is taken as the norm. The good characters are those of ordinary life on a level of conscientious triviality." He points out the contrast of this to the popular literature of Richardson, Byron, and even Victorian melodrama, which invited the reader to identify himself with a hero who could escape from a difficult situation only by strength of character.

Colin Wilson argues that the recent revolt against the trend of other-direction, by the "Beat Generaton" in American, or the "Angry Young Men" in England does not, in the main, constitute a constructive alternative —" (it) lacks direction. It tends to be a wild thrashing around that demonstrates nothing but dissatisfaction. Moreover their involvement in the cult of the ordinary chap shows that they are very far from extricating themselves from the premises they believe they are attacking."

The problem, as Colin Wilson states it, is, "that the complexity of our society tends to create a defensive attitude in many people, the sort of acknowledgment of defeat that a schoolboy might feel on looking into a volume of higher mathematics. The result is a sense of diffidence, a loss of the feeling of being self-determined.

This diffidence gnaws to the nervous energies, into the power of enterprise, it narrows the individual's conception of his own abilities and values." He quotes Spengler as saying that the culture of the West is a "Faustian culture." Faust is the character who is haunted by two visions, an inner world of new sensitivity and knowledge with strange glimpses of immortality, and a world outside of himself, where he is forever seekng distraction, but never arrives at peace with himself.

Colin Wilson points out that inner direction is only a means to an end. It must have a purpose and a goal, "It is not simply a question of turning inwards but of coming to terms with the interior problems *and then turning outwards again.*" "The purpose of turning inward is to discover one's freedom. All men are supplied by a powerhouse of will and subconscious drive but very few are aware of anything but the need to keep them alive."

Neither Reisman nor Whyte offered a solution to the problem of the conflict between the individual and society. As William Whyte states, the dividing line between the community as a friend and as a tyrant is a very narrow one indeed. A person living in a strongly social environment will not lack for support and encouragement in time of personal trouble, and a measure of conformity and willingness to sacrifice certain personal whims may seem a small enough price to pay for preservation of harmony in the group. Individualism as unrestrained self-interest will not produce a greater good than the social ethic.

On the other hand society as such has no dynamic, it can be an obstacle to individual initiative and imagination. The individual is the hostage of prevailing opinion. Society encourages behavior of a normal pattern. But what is normal? Human beings are different. They vary in temperament, have their idiosyncracies, why should they all have to rival each other in their efforts to hide their differences and live up to a normal standard? The English social historian Hobhouse said, "Society consists of human beings, each of them a centre of mental activity, of thoughts and feelings, passions, desires, joys, and sorrows . . . each individual touches society at his own distinctive point, never quite the same as anyone else. He brings his own individual nature, never cut with precision to a universal pattern, to bear on social life. Roughly he fits in with the rest or may be brought to do so by a little pressure. But the fit is not exact, and there is always a danger that the pressure may distort and maim . . . Individuality has its value and the society, which does not recognize it is in danger of stagnation."

Society has little sympathy for the man who withdraws and keeps his soul free for visions, in which it has no share. True examples of spiritual pride and self-sufficiency are numerous, but for a man to be a pioneer he must repudiate the feelng of insignificance, he must refuse to be dragged down to the level of ordinariness, lest he give offense to his fellow man! It depends on his integrity whether he will return from his moments of inner-directedness to the suffering, if unheeding mass of humanity, in the hope that perhaps his

message may now and again cause someone to lift his head a little nearer to the stars, to contemplate creation, and wonder at the meaning of it all.

A creative artist who looks beyond the facade of the commonplace everyday things gives expression to something within him that is part of a greater Life. But this inner-directedness is not self-sufficiency. The artist's work is absorbed by other minds, by other hearts, it encourages or influences this person or that person. What people are inside reacts on their environment.

Paul Brunton wrote that the person who practices inner-directedness "can become a disseminator of the true light, can change himself and thus become fit to change others. It is to such men, inspired selfless instruments, ready to work in the higher services of mankind, that we must look for the liberation of the world from its legacy of spiritual ignorance and material suffering."

What can they know of Love who will not give:
Who parcel out their small affections—
The mild emotion and the measured thought—
With studied caution, seeking always more
Than they themselves can give?

They live by feints, in shallows; not for them
The largess of the open-hearted,
The joy whose parent is surrender,
While compromise and fear and pride
Inhibit the free impulse.

—Beryl Halinbourg

Impress Of Mind On Matter

Lydia Ross, M.D.

IT IS NO FIGMENT of the imagination to say that mankind is so impressed upon the physical earth that it partakes of his nature. Not only do the virgin soil, the woods, and the weather respond to the material changes of settlement, but the frontier is modified by the presence of new mental conditions. Lovers of nature note the different feeling which pervades a cultivated park or private grounds from that subtil lack of human impress where nature speaks her 'varied language' in the wilds of forest or mountain.

The skill of architect, builder, and furnisher can complete a beautiful house; but only the imprint of genial thoughts and feelings can make it 'feel like home.'

Who has not noticed a distinct mental tone in a household, an audience, or a community? Does not the arrangement of a room almost tell the type of its occupant? If the mental quality operates along lines of daintiness or disorder, of conventionality or comfort, of harmony or crudeness, the very furnishings take on the coloring of the mind. The persons capable of an orderly top-bureau drawer can almost be detected on sight — perhaps because of their scarcity. The piled-up office-desk correctly indexes a versatile, unsystematic mind.

Build with new bricks or stones or wood a tenement-house for the poor, whose want, ignorance, and vice jostle each other at every turn. The freshly cut stone or wood from quarry or forest comes to upbuild this habitation, filled with the clean, sweet, wholesome breath of nature. But before the building grows old, the very structure is so saturated with its associations — is so tainted with the thought-atmosphere — as to impress the passing stranger with the

human misery which it covers but cannot hide. Mark you, it is not the smoke and dirt — the inert particles of earth — which have changed these building-stones, now crying out their degredation to the passer-by.

It is the human quality speaking through them the language of unhappy location. The air and odors from a den of animals may nauseate us; but we grow heart-sick with the hopeless sense of misery from the breath of the tenements. The vulture reeking with carrion inspires a disgust for a rottenness which is physical; but no wild beast or bird of prey or reptile can convey a sense of the sin and misery which salute us in the haunts of men. That is a human quality!

There are places — rich and poor — that are filled with vicious miasma, and one is strongly impressed with the evil air present. Some rooms, even unoccupied, seem tainted with moral microbes, and what is graphically called a 'tough place,' has often a tangible mental taste of its own. Such influences are both depressing and degrading, and they not only contaminate the vicinity, but, like disease-germs, the evil poison travels through the air of the thought-world.

Each one may prove from his own experience this ability of mind to stamp itself upon matter which, in its turn, transmits the impression to other minds. Think of the character in an old shoe, a threadbare coat, a dilapidated hat, my lady's glove, from which the inductive reasoning of a Sherlock Holmes can unravel a story. And remember these things carry the imprint of the wearers, however blind our eyes are to them. A man's thoughts and habits not only wear wrinkles in his countenance and in his clothing, but his character leaves its impress upon his neighbors, whether or not they read between the lines.

Directly or indirectly, the individual reacts to the stimuli of his surroundings, and this is especially true of the unthinking, negative masses. One has need of a positive, clear-headed, strong-hearted idea of right and wrong to avoid the inoculation of evil minds. Most

persons occasionally have thoughts out of all keeping with the moral tone of their lives — thoughts that wander in like a stray dog. The morally courageous can drive them away; but the negative, drifting characters, wavering with every breath of influence, may not so easily dispel them. Minds already inclined to evil, but hesitating between a bad deed and a better impulse, may tip the moral scales by just such a hair as these stray thoughts of harm.

But the magnetic power of mind is no less powerful for good than ill. Every kindly, compassionate, aspiring thought goes to swell the currents of helpfulness which, sweeping round the earth, will surely flow into every mind which offers the channel of its own aspiration.

IN EVERY ONE — "I hold that there is a divine element in everyone of the great religions of the world. I consider is blasphemous to call them the works of the devil, when they are the works of God; and I hold that there is nowere any belief in God except as a result of a divine revelation, the effect of a divine spirit working in man. I could not call myself a Christian were I to believe otherwise, if I were to force myself against all my deepest instincts to believe that the prayers of Christians were the only prayers that God could understand. All religions are mere stammerings, our own included, as much as that of the Brahmins or Moslems. They all have to be translated; and I have no doubt they all will be translated whatever their shortcomings may be."

—Max Muller

Religion in the place of superstition
Philosophy in the place of speculation
Knowledge in the place of ignorance
Science in the place of sentiment

EDITORIALS

Spiritual Awakening The Only Hope

IT IS ALL VERY WELL for people to talk and write earnestly about what they will have to do "when the trouble is over," and how they will have learned such a lesson that they will never make the same mistake again. But they will simply go through a repetition of the same weary round of changes, and, after a respite due to temporary exhaustion, the forces of evil will grow again and tend as before to a reproduction of a similar catastrophe. All this will happen *unless* we alter the basis of our philosophy of life and build upon something better than we have built upon in the past.

It is evident that we must stress the essential Divinity of man, and accept it not as a lip-belief, but as a working faith. The doctrine that man is essentially a mere animal be given up, for it is not true and can only lead to disaster. The immortality of the Soul must be held as an article of faith, and man must learn to regard his body as but a temporary abiding-place of the Soul; always understanding, however, that present opportunities are given us to be made use of and not to be shunned.

Faith in the inviolability of the laws that govern the universe and the life of man must be cherished; otherwise our life will seem a chaos, ruled over by an unjust or reckless God, and we can have no

respect or good feeling either towards the world or our place in it. But how are we to understand the justice of things if we fail to recognize that the Soul of each one of us must have lived before and will live again?

We must understand that the Soul is the real man, the real liver of the life; that it knows that its purposes are just and its aims are sure. Our minds are imprisoned in a jungle of fatuous desires and vain conceits, and it is not to be expected that our notions and whims can set the pace to universal law. Why should we call the Law unjust because it does not work in accordance with our own petty ideas?

But it must be realized that it is within every man's power to release his mind from this bondage and to seek out the Light that is within him, so that he may come to know what is the real purpose of his life and be guided by that unwavering Light instead of by the will-of-the wisps of desire and folly.

We have lost faith in ourselves and must regain it. And instead of waiting for some Divine power to descend and help us, we must evoke the Divine power which we already have. Why should a God instruct us or lift us if he has already endowed us with a spark of his own Divinity and the Divine breath? Or how can we ever become strong if we are never to be permitted to walk alone?

Of what use will be the fantastic speculations of clever and imaginative writers, the sermonizing of earnest people, or the ingenious schemes and forecasts of political and social reformers of various schools, if they are one and all based on the same old errors? They will simply lead us around in a vicious circle. We must go back to primitive truths and facts.

Yet we must have teachings; for we cannot go back to primitive ignorance. A piety that is based on mere uninquiring faith — a religion of the ignorant — cannot compete with brains and intelligence. What is necessary, therefore, is to replace our false doctrines of animalistic evolution and our absurb notions about the nature

and destiny of man by something substantial and satisfactory. The materialistic philosophy of laying up treasure and cultivating personal desires as much as possible, is backed up by materialistic science, materialistic philosophy and even materialistic religion.

We have pinned all our faith to material forces and have not believed in spiritual forces, except theoretically; — so we are told. But how are we to gain faith in Spiritual forces? We believe a strong aspiration to do so in our every-day life, is necessary for a start, and will carry us a good way. But we must also study the nature of man in the light of the great Teachers, such as Buddha, Christ, etc., and verify their teachings by self-study and by constant practice of Their ethics.

THE IMPORTANCE OF HOME LIFE—The home is the cradle of civilization. Mutual helpfulness, cooperation, and patience grow in the daily relations of family life. In the home the affections and finer emotions are cultivated. Into the home children are born and reared, receiving in the early years a host of impressions and attitudes which never cease to color and influence their lives. It is in the home that the sense of values develops. There the emphasis is not on money, fame, or power, but on love, truth, goodness, excellence of character, and joy. The home helps people to live and work together because it emphasizes the human heritage of universal brotherhood. Founding a home is therefore an act which concerns more than the happiness of the parties to be married. It is of farreaching importance to society as a whole and to generations yet unborn. Joy Elmer Morgan

Art Treasures From Ancient Peru

Two Strrup-Spout Vessels, CA. 400-600 A.D. Seated Deer (left) And Kneeling Warrior Holding War Club

MORE THAN TWO THOUSAND years ago Peru contained a number of regional cultures. One of these, the Mochican civilization, reached levels of achievement never surpassed in pre-Columbian America. But the Mochican civilization, like so many others, was eventually obliterated by larger, more powerful cultures. The Mochicans left no written record, but their realistic ceramic art offers an extraordinary pictorial document.

The Nathan Cummings collection of ancient Peruvian art, at the Art Institute of Chicago, contains an exceptionally large and representative group of these treasures. The most prominent feature of Mochican ceramics is the "stirrup spout," an arched tube with a straight spout projecting from its center. This device served both as a handle and as a means of pouring the liquid contents of the vessel.

The majority of these ceramics were manufactured in molds. Holes were then cut for the stirrup spout which was fashioned separately by hand. As described by Alan R. Sawyer, Assistant Curator of the Institute's Department of Decorative Arts, three basic types of representation were employed: one in line, the others in relief and molded form.

Many of the objects are in animal form since they were deified as god symbols according to their strength, swiftness, fertility, cunning or some other attribute. Elaborate rituals and colorful ceremonies are portrayed, warriors are seen in violent hand-to-hand combat, and hunting parties are shown tracking their quarry: a broad panorama of the life and environment of a people who lived long, long ago. —*"Think"*

●

IF THE DOORS of perception were cleansed, everything would appear to man as it is, infinite. For man has closed himself up, till he sees all things through the narrow chinks of his cavern. —William Blake

Am I The Body
Or The Occupant Of The Body?

ANYTHING THAT IS TO APPEAR to us as Truth must be seen as such within the range of our own experience. To accept a statement as authoritative is folly. To *believe* on the statement of any person, or on the records of any book, or because of opinions held by any number of persons, is also folly. For *belief* is not knowledge; it is a confession of ignorance. Knowledge is gained through observation and experience, and in no other way. When we have the experience, we have the knowledge; and *beliefs* are no longer of any moment to us, one way or the other.

Is life continuous? Many think that life is merely what we experience in a physicel body; that when the body ceases there is no more life. But if life began with birth and ended with death, what justice or reason could underlie these short physical lives? What of the myriads of people who have existed in previous civilizations? They had the same feelings, the same hopes, fears, sorrows, joys, that we have. Their day of existence is done--what did it mean?

Let us consider the physical body, and what occurs with us every day. We know that we wake in the body, and we know also that we sleep in the body. The body, then, is seen to be an instrument in which life always is, for certainly we are not dead when the body is asleep. There is a continuity of life throughout the night, and all we do is merely to arouse the body into activity again in the daytime: continuity of life exists through the sleeping and waking states. Furthermore, our identity persists through sleeping and waking, and all the changes through which the body goes. The thinking entity who was born in the child's body has been with that body through all its changes up to the present, and will be in that body through any changes that may occur in the future until the body goes to pieces. This entity is permanent and changes not at all, no matter

how much the body changes. It sees and notes the changes, and relates them to one another. Unless it were changeless, how could it do this? For change cannot see change: only that which is permanent can see change.

Looking at ourselves from that point of view, as the persistent identity in this body, changeless ourselves, yet noting all the changes, we see that we are not our bodies at all, and never were, although we occupy them and are limited in a physical way by their capacities.

Some may say, then, that we must be our minds. This cannot be true. For if we *were* our minds we could not change them. We do change them many, many times during life; so the real man within must be behind and beyond the mind. Mind is merely a round of activity, a bundle of ideas that we hold in regard to life and in accordance with which we act. We all know that each one of us has had a different kind of mind in the past from what we now have; and as minds do not change themselves, *we* must have done the changing, clearing out some of our mental furniture and acquiring new.

The real life in man, then, is not the body, nor does it depend upon the body. It is not the mind, nor does it depend upon mind. The real life is not what we see, nor what we hear, nor what we feel, nor what we know. Life itself cannot be seen, weighed, measured nor proved. It is the seer, knower, experiencer. It needs no proof. It proves itself by its very existence. Some call it Spirit; some call it Life; some call it Consciousness — and this last is as good a name to use as any, because Consciousness, the power to perceive, is in reality the only power in us, and it registers all the experience we have. All other powers are merely incidental, being special aspects or differentiations of the one power.

So it comes to this: when we think of ourselves we must not think of our bodies, or our minds, or our surroundings, as identical with *us;* these are merely incidental to us, the instruments with which we are working, the fields of our experience.

Now, there is a very wide difference between men in human

bodies, as all will recognize. The bodies are very much alike, but the men are different. In what does the difference lie? Not in the bodies, but in the *intelligence*, in the actual knowledge of the beings who inhabit the bodies. All the observation and experience, all the knowledge gained, is registered, not in the body, and not in the mind, but in the man who lives and thinks, and who uses these instruments for his own purposes. The great difference between men,then, is in their intelligence and character. There must be a reason for this. Let us consider Evolution. We know the beings below us are continually getting better and better instruments--better organs, better bodies, better brains for their use. We see that law of evolution working below us, up to us. *We cannot stop there.* We must see that law is continuous, that all beings proceed under it, that we ourselves must be still evolving. The differences in man, then, must be due to the differing stages of evolution that each one has attained. And Evolution must proceed along *intellectual and spiritual* lines, as well as physical. Applying this law still further, we must recognize that there are beings above us, as well as ourselves and the almost endless myriads of beings below us — and that these higher beings must have come up to our state, passed through it, and gone beyond it. Life in general would thus appear to be something like a great school, with pupils of all degrees of learning and intelligence in the various grades. The grades themselves are always there, but the pupils go up through them. How could this be, if life were not continuous? The pupil goes from grade to grade and term to term, adding to his store. So beings go from life to life— with an occasional "vacation" — carrying on the knowledge gained in the previous "term," going on from where they left off. How else can we rationally account for the vast differences in intelligence betwen men?

And the Teachers of the School? Is it not strange that all great religious teachers of widely separated times down the ages have taught the same teaching? The teaching of Buddha, for instance, does not differ in the slighest degree from the teaching of Jesus. Nor do the teachings of these two differ in substance from the

teaching of those who preceded them. The sole credentials of these Teachers are their knowledge, nothing else. They have passed through our state of evolution and onward up the ladder of being, coming back in order to help and teach us the old, truths of immortality and "becoming in all things like unto us," as was said of Jesus, and the Soul. All these Teachers have had their followers, who in the progress of time formed "churches," finally degenerating into a sect or a religion differing very greatly from the teaching originally delivered. Hence the necessity for the repeated appearance of "Saviors," down the ages, in order that the pure truths may be re-stated.

Now, to point to life: how could these beings have reached the degree of power and knowledge which they showed they had, unless there had been for them a continuity of life, of experience?

They could not have reached it otherwise. We ourselves could not have arrived at our present stage of being, of knowledge, of power, unless there is continuity of life, of consciousness, of all experience. The very fact of life itself, the very necessity of life, is that continuity of experience shall be pursued. Immortality is a fact in nature. Life is continuous; it has no beginning and it has no ending. States of consciousness which begin in time, end in time; but that which goes through the states — our very selves — merely notes the states and passes on to further experience. As *human* beings we become involved in this physical state, while we are awake, and thus identify ourselves with physical existence. Immortality is not something that can be acquired or given to us. It already is. Our task is to *realize* it, as human beings.

What have we in our daily round of experience that may assist us in understanding this? Let us consider our waking and sleeping states. We wake in the daytime; we sleep, we say, at night. We do not know anything about the sleep side of existence — nobody ever knew he was asleep. The fact is that the body alone sleeps, for *we* dream and in our dreams we see, feel, hear, and do all the things we do in the body when awake. Now, the dreams show that

we are conscious, that the identity persists and that we have the senses with us — that these last do not depend upon the bodily organs at all. The dreaming state is, however, a very short state. It occurs on the going to sleep of the body and on the letting go of the physical brain as an instrument. We let go of the brain, and the body becomes dormant, but we are conscious and acting in an entirely different way, for our thinking is not done by the brain at all. The brain is simply a medium for transmitting thought and expressing ourselves, when awake, and by means of which we synthesize the impressions that come to us from outside, and relate them to our own perceptions.

We pass, then, through the dreaming state and on to "dreamless slumber," which occupies the greater part of the sleeping period. Then we pass back through the doors of dream and return to the waking state again — *none the wiser.* Where are we during the "dreamless" or deep sleep? We certainly did not cease living. Consciousness was not snuffed out. It is merely that our brains are not trained to record what was done by us on the other side of dreams. But they can be so trained, just as, for instance, they can be trained to respond to the sounds of a foreign language, or to a science presently unknown to us. It is the application of thought to the language or science, to the desirability of the knowledge, that influences the brain to register it.

Thus, if we, as persons, would but think that we are in fact immortal — that life is continuous — and would act in accordance with that thought, base all our ideas upon it, our brains would gradually become more and more responsive to the inner side of our nature, more "porous" to and impressionable by whatever may be on the invisible side, the higher state, the spiritual life apart from the body. This is not a guess; it is a fact which can be known by everyone. It is possible to have *continuous* perception and continuous memory for every moment of one's existence, no matter what state he may be in; and to bring this perception and memory back into the physical brain.

If these things are true, can we think for a moment that life is not continuous? There is never a moment when we are not conscious. The body sleeps; yet we are still conscious. We never realize sleep at all. We have seen other bodies in the sleeping state, but we ourselves do not realize when our own body is sleeping. We know we are getting sleepy, but for us the time for sleeping never comes. Since all things are learned by analogy and correspondence, can we not understand that in like manner we will never know death? Death will never touch us any more than sleep touches us. The curtain rings down on the scene of physical life, to instantly rise on another scene — some state of the inner life. The only ones who know death are those who are left behind. They know that the form through which they communicated with the Ego who used it has dissolved; but the being who has passed out of the body has no such conception.

The body does not die because there is lack of life; it dies from excess of life. When it can no longer withstand the impact of the life current that is within and around it, from day to day, the body sleeps — this is the cause of sleep. So, also, in the course of time, when the repeated impact of the life forces gradually wears out the body's power of resistance, it goes to pieces, and we say the man is dead. An illustration of this fact may be had by considering an electric lamp: the current which runs into a lamp has no obstruction in the wire that carries the electric fluid, but when it arrives at the lamp the filament causes resistance, and light and heat are produced. Our bodies are just the same. In the great ocean of life each human being is like a lamp. We resist the current of life with our bodies during the waking state. When this current overpowers our bodies, there is sleep for us, and finally "death" — but it comes from an *excess* of life. The brain is the lamp of the body; that is all it is — and when we burn out a lamp we get a new one, do we not? The current is still there!

The Healing Of The Whole Man

Evarts G. Loomis, M.D.

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ABOUT THREE HUNDRED and fifty years ago Sir Francis Bacon made the following statement:

"When the mind of man looketh upon secondary causes scattered, it may sometimes rest in them and go no further. But when it beholdeth the chain of them confederate and linked together, it must fly to Providence and Deity."

An increasing number of doctors feel that we have learned a great deal about secondary causes but not much about how they are linked together. In a small group of medical schools there is now a growing interest in correcting this situation. Instead of teaching anatomy, physiology, chemistry, pathology and the other basic sciences separately and treating each as an end in itself, these schools are relating the subjects to one another so as to effect a continuity. Thus the students can better appreciate the dynamics in life of the human body. Similarly, in the clinical years, these progressive schools are de-emphasizing the study of many diseases, each as an end in itself. Instead, they are viewing the patient in his environment at large, in his relationship to his family, his work, etc., in addition to the disease.

Dr. Hans Selye, medical research worker at the University of Montreal, has done medicine a great service by pointing to a fundamental chain of events that is responsible for much of the illness that exists today. He declares that there must be a stressor agent

that may be emotional, physical, chemical or bacterial that acts upon a target organ through the mediation of our glands and the involuntary system. This stressor agent acts predominantly through the brain centers of the subconscious activity upon the hypothalamus and the pituitary glands. The latter gland elaborates a pro-inflammatory or defensive type hormone against outside invaders, or it elaborates an anti-inflammatory hormone that tends to break down the body's natural defenses.

In psychological terms the pro-inflammatory hormone is released by attitudes of gratitude and acceptance while the anti-inflammatory responds to attitudes of hostility and revenge. There is a point of major weakness in the body of each person which becomes the target organ of this process; in one it may be the heart, in another the stomach, the skin or the kidneys.

Stress is an important part of life, and when applied for a not overly long period of time and in not too great a degree, will tend to break the chemical habits of the body temporarily and equalize the hormones. Our ability to adapt to the stresses of life in an appropriate and constructive emotional manner is perhaps our best defense against illness.

The medical profession has given much consideration to the several links in the chain of disease, and recognizes that there is an energy that operates in the body and which can be measured, in the brain with the electro-encephalograph, in the heart with the electro-cardiograph, and along the course of nerves with a galvanometer. But the profession has no answer as to the source of this energy. More and more scientists are beginning to recognize that healing energy, that cosmic force comes to us from the Creator of all, God.

Following are the words of a prominent Beverly Hills internist: "I think the force at work in the act of healing is the Holy Spirit functioning through natural processes, which we need to look at, contacting and appreciating, so that this force can evolve with us as its catalysts. In looking at it then as a model, I've been intrigued

by the words we use in medicine for this healing process. We call it fighting infection. The white cells are the scavengers. These are all included in my learning of what healing is all about. It has been interesting to me to see how wrong I was in taking these labels as judgmental terms, perhaps, rather than looking into the healing procedure and seeing that it is an act of mercy, a real opening of the arms of acceptance. Take a blow on the arm, for instance, and watch how it heals. There is an acceptance of the particles that are formed by this bruise into the economy of the tissues, rather than a getting rid of something that is disliked."

Rebecca Beard, M.D. in discussing the field of spiritual therapy, said, "If doctors go far enough, they come out into the world of spirit. The subatomic field below the atom is a world of spiritual energy which has laws of its own and is not subject to physical laws. Here is the normal syncretization, the process that healed cancer right under the eyes of Alexis Carrel."

When in our thinking we leave the physical world and study this subatomic level, we are dealing with what no man has ever seen. These electrons have never been observed by human eyes. They are shadows of forces that have no material aspect. "These forces must be of a very profound nature," says astronomer Gustav Stromberg, "since they must in some way or other be associated with the ultimate origin of energy, matter, life and mind."

As scientists in medicine we have for a long time been examining the parts that seem to go into the structure of a human being, and we have tried to put these together. But we don't arrive at a human being. The psychiatrists and perhaps even the ministers have had that identical experience. So it seems probable that we must rewrite our formula for man, recognizing that the whole man is not equal to small *a* plus *b* plus *c* which represent his parts, but includes the sum of his interrelating forces *A* plus *B* plus *C*. In fact we may write our formula for the whole man. The forces are given first place as they are responsible for and are the generators of the physical.

Now let us see more clearly what we mean by these interrelating forces. We may well understand the heart as it operates in the body and know a lot about its structure, yet if the current were not present that travels so mysteriously between the auricles and ventricles, we could not have a functioning human being. Similarly we may know a great deal about the nervous system and trace all the nerve pathways in the body, but still if that current did not appear to travel along these pathways and thus tie in the functioning of the higher brain centers with the various organs of the body, human beings could not exist.

As we said, modern scientists have replaced the former concept of a material universe with great fields of forces that are responsible for what we see as the objective world. Consequently man as we should view him, is a dynamic, ever evolving incarnate soul whose body reflects his every thought. Such a concept must have profound implications on the practice of medicine, if we truly believe this to be so!

Certain people with clairvoyant powers can see these fields of forces as an aura, hovering about a person. Some of the great artists of the past painted halos, a portion of the aura, about their saints.

No scientist has ever been able to trace to a source these forces that energize our bodies. I believe it is exactly at this point that the mind is not enough, and that to understand further and discover the source of the healing power, we must dedicate our lives to God. Only then can we "run and not be weary, and walk and not faint." (Isaiah 40:31) With this act of utter dedication we apparently open up channels through which this force can flow into our bodies.

I would assume that the sum of these interrelating forces is the Light to which Jesus referred in the New Testament. Only a very few of us see this Light with our eyes, but many of us in deeper moments are conscious of the peace and stillness that accompany its splendor.

"In him was life and that life was the light of man. And that light shineth in the darkness and the darkness apprehendeth it not." (John 1:4) Was not this the light of the burning bush seen by Moses?

"And Moses did not know that the skin of his face shone because he had talked with God." (Exodus 34:29)

Paul on the road to Damascus: "And suddenly there shone about him a light out of heaven." (Acts 9:3)

What makes this light flow through us? How does it come upon us? The answer to this question is of great importance.

Since we have discovered man in a field of energy patterns, it would seem appropriate for purposes of clarity to turn for illustration to the subject of electricity, in order that we may observe more clearly the operation of this cosmic force that is the healing force within us. Ohm's Law: the current of electricity is equivalent to the electromotive force divided by the resistance. In other words, if I am to become a suitable channel for this creative power and thus approach wholeness, I must either remove some of the resistances offered by my mental outlook, and by this physical body, or I must increase my awareness of the divine potential which is at my command, awaiting my summons.

Either one of two methods is at my disposal: I must release more of my resistances with the help of my physician, surgeon, psychologist or minister; or I must find some way to spark my spiritual life. This resistance factor is by no means easy to reject. We tend to hold on to it very persistently. Many of us in the profession are convinced that the all too frequent medical approach which pays attention to purely physical needs — that antibiotic for a respiratory infection, the aspirin or corticosteroid pill to influence externally an attack of arthritis — can have no lasting benefit in our total health picture. Nothing is done by this method to improve our wholeness when we are next exposed to some wandering germs.

In surgery I am very conscious of the weakening effect on the personality of a patient of a series of operations, and the increasing need of medical attention so induced. The conventional medical and surgical approach has a real place in meeting our health problems, but something more is necessary or we cannot be restored to wholeness. I have grown very tired of the recurrent phrase, "You must learn to live with that ulcer, with that arthritis, with that multiple sclerosis, because you will have it the rest of your life." This statement is made so often because only the resistance factor offered by the physical body is seen, and the physician is not cognizant of the resistances or of the divine potential of this child who comes to him for help.

From the psychiatric standpoint the physician is concerned with the harmful states of which the patient is seldom aware. With the rapid growth of psychosomatic medicine these factors are much more frequently recognized than in times past. They may be removed by psychotherapy if they are on the surface, but if deeply buried in the subconscious, the psychiatrist may need to employ psychoanalysis, an interview under light anethesia, dream analysis or some other form of inducement to bring these poisonous thoughts out into expression.

Now to consider the physical levels of resistance: these injurious mental states, according to Selye's theory, can act as stressors on the body in general or on some weakened organ in particular. If we are dealing with the effects on the physical structure throughout, as occurs in depletion states, we may supply the necessary foods, vitamins or hormones. If the effects are on some specific tissues such as the circulatory system in hypertension, where we have blood vessels in spasm, we can use appropriate drugs to relieve the spasm, and thus remove a physical source of resistance.

This removal of resistance is analagous to washing away the accumulated trash or dirt that has filled the subconscious. This may be accomplished for one person through the help of a psychiatrist, or for another through the help of a minister who looks at it as a

cleansing of sin through asking divine forgiveness. This purification might be symbolized by the baptism with water. By itself this does not bring wholeness, but prepares the way as John the Baptist did for the One who was to come after him and who would baptize with the Holy Ghost and with fire.

The building of the divine potential is not a passive type of cleansing but rather a dynamic igniting experience. After this fire has once been struck, it can never be quenched. It may and frequently does grow dim and at times seems only to smolder, but it is ever there. It is the Living Christ Spirit born within us. It is the Way, the Truth and the Life. It truly shines in the darkness of our subconscious, and the latter knows it not.

This gradual process of unfoldment of the divine kernel is well described by one of our Friendly Hills patient-guests as she pictures herself in front of the open fire during morning meditation. "While trying to empty myself of rambling thoughts, for meditation, very few sounds of the fire were heard. They were the barest crackling beginnings. And it came to me as the fire grew and burned and gave out warmth, that this was very much like what was happening and could continue to happen in the living with others at Friendly Hills. For one reason or another the fires laid within ourselves have gone out and we have trouble starting them again. But with these friends one feels immediately the beginning sounds and crackle of the fire within and its beginning warmth, as it is fanned by the response within each person. It grows and bursts into flame, a consuming flame and heat of emotion that must eventually burn into embers that glow steadily, and with a constancy that expresses the real and dependable warmth within — love. It does not crackle and sputter or make any sound, but glows silently, continuously, steadily. In these beginnings the spirit, like unto a fire, must live through stages of spurting emotional flames that flare and die down and burn unevenly before becoming coals and embers, the quiet, glowing, constant spirit within."

There is no purely physical nor mental approach to this building up of our potential. This is a spiritual problem. When Jesus said we must be born again, I believe he was referring to the fact that we must be born into a realization of our spiritual nature. In the world of the intellect we must keep adding to our knowledge in order to get ahead; in the world of the Spirit we must strip away all our old and preconceived notions. For if we are to be truly reborn, we must do away with the old or preconceived. Jesus frequently referred to this fact, that is, the essentialness of getting rid of our outworn mental garments, when he stressed how we must become as little children or we shall in no wise enter into the Kingdom of Heaven. In other words, we will not otherwise develop within us this divine potential. The divine potential is like the battery of our car. We each have a battery but we do not begin to make the use of it that was intended. It is like Jesus' parable of the talents. From birth we have the potentialities, but all too often they are buried in the earth.

A battery to express itself as was intended must be wired to release its stored power. Even so we must constantly find our own completeness through reaching out to others. The battery must also receive its charge from its source of electricity as we must receive from our source, God. In former days car batteries had to be removed from the car and recharged, but no longer. Now the process of recharging can proceed even as we are driving. We, too, should be advancing on two levels at once, one inwardly at worship, and the other reaching out to people. The more completely we dedicate ourselves to serve the Master, the more will this potential be realized.

We might consider further the question of how we may increase this divine potential, or what the process is by which we may store it. The superconscious mind is at all times ready to be drawn upon. But usually it does not have the intimate relationship to the thalmic or distributing area of our brain that the subconscious does. The connectors are likely to be somewhat rusty, so the current does not as readily pass over them as it does over the subconscious.

The subconscious is activated by inspiration, making the Christ Spirit the center of our lives. This may be aided by our church attendance, particularly at those churches which have a truly inspired minister whose own life radiates. To some, the Holy Communion has a particularly important function in this respect. Others may find their inspiration in music, in the great masterpieces of art or in nature.

Inspiration litterally means a "breathing in" and that is just what it is. The beautiful words of the hymn, "Breathe on me, Breath of God, fill me with life anew," express this process. Breath has always been a symbolic expression of life. In the description of creation in the book of Genesis, "God breathed upon man and he became a living soul." (Genesis 2:7) The Indians in their system of yoga have laid great stress on the breathing function in relation to health. It is very apparent that when a man is angry, his breathing becomes fast and irregular. When we are at peace within ouselves our breathing becomes regular and slow. In true meditation it may become so much so that it is barely perceptible to the observer. This even flow of oxygen and liberation of carbon dioxide through the lungs is very important to the health of the individual.

The mechanics of respiration is a considerable guide to a doctor who can thereby judge the amount of fear present in a patient. Rapid breathing is frequently seen by patients who are filled with anxiety. An alteration in breathing is also observed in pneumonia, with an increase in the respiratory rate.

It has been my frequent observation that fear is usually associated with this clinical picture. The hysterical fear-filled type of parent may often instill this apprehension into a child who is frequently ill. The lungs are a symbol of life, and when they are affected, as in pneumonia or tuberculosis, life may be seriously threatened.

Our newer antibiotics now give excellent first aid in these diseases of the lungs, but they are limited to that, as they do not remove the underlying basic anxiety. Consequently the person who once had pneumonia is likely to contract it again with his next

exposure to an upper respiratory infection, or the individual with tuberculosis is prone to reactivation of his disease process, unless he finds some true source of inspiration. So we come back to this breathing in of the "Breath of Life."

What are some of the effects of this breathing in the Life of God and making it an essential part of our daily experience? Surely, we will become more mature persons, and thus approach wholeness. Another result will be that in place of fear and anxiety, we will radiate love.

From Harvard's Research Center in Creative Altruism, Pitirim Sorokin states in his book, "The Ways and Power of Love": "Everywhere in the inorganic, organic and psychosocial worlds, the integrating and uniting role of love functions incessantly. Untiringly it counteracts the dividing and separating forces of chaos and strife. Without the operation of love energy, the physical biological sociocultural cosmos would have fallen apart; no harmony, unity, or order would have been possible; universal disorder and enmity would have reigned supreme. As a creative energy of goodness, love unites what is separated, elevates what is base, purifies what is impure, ennobles what is ignoble, creates harmony in the world of enmity, peace in war. Love raises man as a biological organism to the level of divinity . . ."

In the pursuit of real health which is synonymous with the wholeness about which Jesus spoke, we must be deadly in earnest. We must be ready to leave all and follow His guidance and this means literally what it says, *all*. This new thought pattern which is being born in us is not for special times and places. It must become habitual, as much a part of us as our breathing, a rhythm that will one day govern our lives.

Brother Lawrence had no need of the set times for prayer and worship in the monastery, because he felt as close to God in the kitchen as in the chapel. He had formed the habit of constant communion with God wherever he was, whatever he was doing. The concentration or degree or amount of cosmic energy, life force, if you

prefer, varies in proportion to the selfishness of the desire to serve God or the height to which the thought impulse rises. That is to say, as an individual surrenders unto God or desires to serve God, cosmic energy or power is generated and liberated in the amount of strength determined by the degree of selflessness within the center of his being.

This new rhythm that becomes a part of us needs a new body of our own making to clothe it. To generate this new body, old thought patterns are not good enough. We may not be conformed, but we must be transformed, by the renewing of our minds. As Oliver Wendell Holmes so beautifully expresses it:

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

AS A MAN, after descending into a river, a turgid water with a rapid current, is borne along following the current — how will he be able to put others across?

Even so how will a man, not having understood the Dhamma (Law), and not attending to the explanation of the learned and not knowing it himself, not having overcome doubt, be able to make others understand it?

As one, having gone on board a strong ship, provided with oars and rudder, carries across in it many others, knowing the way to do it, and being expert and thoughtful,

So also he who is accomplished, of a cultivated mind, learned, intrepid, makes others endowed with attention and assiduity understand it, knowing (it himself).

Therefore indeed one should cultivate the society of a good man, who is intelligent and learned; he who leads a regular life, having understood what is good and penetrated the Dhamma (Law), will obtain happiness.

—Chulavagga, Navasutta. Translated from the Pali, by V. Fauboll. Sacred Books of the East series, Vol. X.

The Religion Of Einstein

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THERE HAVE BEEN MANY religions. From the dawn of man, devotees of various forms of worship have recognized, embraced and adhered to the authority of their own particular beliefs, rituals, laws and conduct;—thereby refuting, of course, the authority claimed by other forms of worship.

Yet all religions, despite their doctrinal differences, have advocated social behavior supposedly conducive to the well-being of man. As a moral system, their function has been that of inculcating righteousness, proper conduct, obedience to law, reverence for a Supreme Power and belief in its universal omniscience and omnipotence. In fact, among the majority of religious creeds there can be found very little variation in their ethical commandments.

It is generally accepted by all present religious faiths, that the Supreme Power which permeates and dominates the universe is God. But beyond this one point of agreement and the common meeting ground of ethics, the road of dissension divides, multiplies and widens into a maze of divergent pathways. Recognition of different messiahs, the manner of survival after death, the means by which eternal life is won, represent but a few of the many disputations which separate one creed from another. Due to them, each religion possesses its own unique definition and understanding of the meaning of God, and has formulated its own dogma, ritualism and prayers as a means of influencing God for the benefit of its followers.

Unfortunately, this inability of man to unite in his religious concepts has enabled him to discover one more breeding ground for intolerance, hatred and cruelty. History abounds with religious per-

secution, which in varying degrees has continued to remain active not only among adherents of different faiths, but also among "brethren" of the same faith.

Whereof, then, is the ethical aspect of religion? Where is found the spiritual richness, the exaltation of character, the tenderness of compassion, the nobility of service of which every religious writing speaks and extols? For it is here that the strength of religion resides —the beating of its heart, as it were — which has carried it from one generation of man to another as an ever-present comfort, inspiration and source of courage.

Inasmuch as it is usually the emotions of man, rather than impartial judgment and reason, that drive him from one act to another, it has long been agreed among the sages that man must be taught to love good and hate evil in order that he may be attracted to the one and repelled by the other. Religion, as a guardian of man's moral and spiritual integrity, has always attempted to define the differences between good and evil and to point the way of inward peace, tranquility and wisdom.

In doing this, it has developed within itself two types of religious participation: (1) the devotional which exacts rigid conformance to ritualism and the "letter" of dogma as laid down by church law; and (2) the inspirational or ethical, which is born of the awakening of spiritual values and a sense of responsibility in the welfare and happiness of humanity as a whole. In the former, one adopts a religious creed and renders obedience to its outward form and practices. In the latter, one seeks personal "peace of mind" in service to humanity, in expressing kindness, and in practicing the principles of the "golden rule."

By following the ethical aspect of religion, one embraces a moral philosophy of kindness, justice and tolerance, and attempts to live without malice, to do good, to express sympathy, to feel compassion, and to seek understanding.

In this sense, one may consider himself 'religious" without adopting any prescribed system of faith or worship.

Einstein has called himself a "religious" man. Yet he was reared in an atmosphere of freethinkers. His parents, although of Jewish background, followed no practices of devotion, no ritual. As a child, Einstein was sent to a Catholic primary school where he learned his catechism much before he became fully aware of his ancestral connection with Judaism. By the time he was twelve years of age, he had rejected the religious precepts of both priest and rabbi, and had grown almost fanatically belligerent to any system of teaching which constrained liberty of thought or would halt progress by deliberately "duping" the student with traditional beliefs that had no foundation in science and logic.

Throughout his life, Einstein refused to submit to conventions, unless there was a logical reason for doing so. By the same token, upon leaving Munich at the age of fifteen, he abandoned his German citizenship and severed any existing links with a Jewish community or Jewish tradition. This was not enacted as a matter of politics or emotion, but as a necessary "breaking away" from ties and beliefs he had outgrown — a step toward that moral independence and freedom of thought which he was to champion always as the most important aim of all education.

Not until Einstein was thirty, did he state any religious affiliation, and that, according to Valletin in her biography of Einstein, was not extended as a declaration of faith but as a stand for principle. Having accepted a Chair at the German University at Prague, it was necessary for him to fill in a questionnaire requiring, in part, the statement of his religion. The fact that anti-Semitic feelings within University circles had prompted his friends to advise his conversion from a Jewish background to a less controversial association, became itself sufficient reason for his rejection of such constraint of moral freedom and his subsequent avowal of "Israelite" on the questionnaire.

Yet, actually, he never "belonged" to any one specific group of people nor to any system of religion. Despite, or perhaps because of his residence in different countries for comparatively extended periods during which many political upheavals and changing ideologies took place, Einstein remained always a "citizen of the world," and as such in his book, "The World As I See It," asserted plainly that he had never belonged wholeheartedly to a country, state, nor to a circle of friends, nor even to his own family.

If any religion could claim him it was the Cosmic religion of the universe — in whose vastness he "lived, and moved and had his being," and whose unchangeable laws he continually studied, analyzed and adored. Valletin tells us that Einstein once wrote to the effect that he doubted that a scientific mind, penetrating into the mystery of all things, would fail to find its own religion. Indeed, it was this penetration into the "mystery of all things" and the intellectual and emotional richness of the experience which caused him to speak of it in the "The World As I See It," as representing for him the "center of true religiousness."

The awesome perfection of universal law, and the knowledge revealed therein that "what is impenetrable to us really exists as a manifestation of the highest wisdom" awoke in him, so he describes, so profound a feeling as to inspire his admission that "in this sense and in this sense only," could he "be placed in the ranks of devoutly religious men."

To undrestand Einstein or his religion, is first to arrive at a knowledge of the universe: to comprehend the perfection of its laws; to recognize its self-supporting mechanism as wholly adequate and impartial; to come face to face with the potency of its domination; and to share the wonder and reverence which evoked Einstein's statement: "The most beautiful thing we can experience is the mysterious."

In his usage of the word "mysterious," Einstein has not resorted to mysticism, but is expressing an emotional, poetic intensification

of the rapture to be found in the contemplation of the seemingly "unknown" — which can be made solvable once its laws are understood. For as Einstein reiterated: "The most incomprehensible thing about the world is that it is comprehensible." (paper of Physics and Reality," 1936)

One of Einstein's oft-repeated sentences, "God does not play at dice," contains the essence of his conviction of the constancy of natural law, a conviction equally substantiated by the great mathematician, Poincare, in his words, "The greatest mircale is that miracles do not happen."

The fact that Einstein has compared "true religiousness" to the exaltation experienced in contemplating and penetrating the harmony of the universe, establishes his elevation of religion from the rigidity of any set system or form and its translation thereby into the purely inspirational or ethical. Thus the goal of religion, as accepted by Einstein, is not to be contained in its structure, but can be evident only in its high moral aspirations and values.

We may say, then, that the religion of Einstein is one of ethics. Yet the basis of every religion is the belief in God. Which brings us to the question, what is Einstein's concept of God? What constitute his beliefs or convictions regarding that "highest wisdom" whose perfection he so reveres?

A Rabbi asking Einstein the question, "Do you believe in God?" received the reply that he believed in Spinoza's God who "reveals himself in harmony among all people," but not in a God who "worries about the destiny and actions of men." It would seem, therefore, that if we would comprehend the religion of Einstein, we must first understand the nature of Spinoza's God who "reveals himself in harmony among *all* people."

DREAMS, BOOKS, are each a world; and book$_S$, we know, are a substantial world, both pure and good. Round these, with tendrils strong as flesh and blood, our pastime and our happiness will grow.

—William Wordsworth

God And Prayer

From The Key To Theosophy, by H. P. Blavatsky

Inq.—*Do you believe in God?*

Theo.—That depends upon what you mean by the term.

Inq.—*I mean the God of the Christians, the Father of Jesus, and the Creator — the biblical God of Moses, in short.*

Theo.—In such a God we do not believe. We reject the idea of a personal or an extracosmic and anthropomorphic God, who is but the gigantic shadow of man, and not even of man at his best. The God of theology, we say — and prove it — is a bundle of contradictions and a logical impossibility.

Inq.—*State your reasons, if you please.*

Theo.—They are many, and cannot all receive attention. But here are a few. This God is called by his devotees infinite and absolute, is he not?

Inq.—*I believe he is.*

Theo.—Then, if infinite—i.e., limitless — and especially if absolute, how can he have a form and be a Creator of anything? Form implies limitation, and a beginning as well as an end; and in order to create, a Being must think and plan. How can the Absolute be supposed to think — i.e., have any relation whatever to that which is limited, finite, and conditioned? This is a philosophical and a logical absurdity. Even the Hebrew Kabalah rejects such an idea, and therefore makes of the one and the Absolute Deific Principle an Infinite Unity called Ain Suph.* In order to create, the Creator has to become active; and as this is impossible for Absoluteness, the Infinite Principle had to be shown becoming the cause of evolution (not creation) in an indirect way — i.e., through the ema-

* Ain Suph, the Endless, or Boundless, in and with Nature, the Non-existent which IS, but is not a Being.

nation from itself (another absurdity, due this time to the translators of the Kabalah) of the Sephiroth.

Inq.—*How about those Kabalists who, while being such, still believe in Jehovah, or the Tetragrammaton?*

Theo.—They are at liberty to believe in what they please, as their belief or disbelief can hardly affect a self evident fact. The Jesuits tell us that two and two are not always four to a certainty, since it depends on the will of God to make two and two plus five. Shall we accept their sophistry for all that?

Inq.—*Then you are atheists?*

Theo.—Not that we know of, and not unless the epithet of "atheist" is to be applied to all those who disbelieve in an anthropomorphic God. We believe in a Universal Divine Principle, the root of all, from which all proceeds, and within which all shall be absorbed at the end of the great cycle of Being.

Inq.—*This is the old, old claim of pantheism. If you are pantheists, you cannot be deists; and if you are not deists, then you have to answer to the name of atheists.*

Theo.—Not necessarily so. The term "pantheism" is, again, one of the many abused terms whose real and primitive meaning has been distorted by blind prejudice and a one-sidedness of view. If you accept the Christian etymology of this compound word, and form it is *pan* "all," and *theos*, "god," and then imagine and teach that this means that every stone and every tree in Nature is a God or the One God, then of course, you will be right, and make of pantheists fetish-worshipers, in addition to their legitimate name. But you will hardly be as successful if you etymologize the word "pantheism" esoterically, and as we do.

Inq.—*What is, then, your definition of it?*

Theo.—Let me ask you a question in my turn. What do you understand by Pan, or Nature?

Inq.—*Nature is, I suppose, the sum total of things existing around us; the aggregate of causes and effects in the world of matter, the creation or universe.*

Theo.—Hence the personified sum and order of known causes and effects; the total of all finite agencies and forces, as utterly disconnected from an intelligent Creator or Creators, and perhaps "conceived of as a single and separate force"—as in your cyclopedias?

Inq.—*Yes, I believe so.*

Theo.—Well, we neither take into consideration this objective and material nature, which we call an evanescent illusion, nor do we mean by Pan, Nature, in the sense of its accepted derivation from the Latin *natura*, "becoming," from *nasci*, "to be born." When we speak of the Deity and make it identical — hence coeval — with Nature, the eternal and uncreate Nature is meant, and not your aggregate of flitting shadows and finite unrealities. We leave it to the hymn-makers to call the visible sky or heaven God's throne, and our earth of mud his footstool. Our Deity is neither in a paradise nor in a particular tree, building, or mountain; it is everywhere, in every atom of the visible as of the invisible cosmos; in, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent, and even omniscient creative potentiality.

Inq.—*Stop! Omniscience is the prerogative of something that thinks, and you deny to your Absoluteness the power of thought.*

Theo.—We deny it to the Absolute, since thought is something limited and conditioned. But you evidently forget that in philosophy absolute unconsciousness is also absolute consciousness, as otherwise it would not be absolute.

Inq.—*Then your Absolute thinks?*

Theo.—No, IT does not—for the simple reason that it is Absolute Thought itself. Nor does it exist, for the same reason, as it

is absolute existence, and "Be-ness," not a Being. Read the superb Kabalistic poem by Solomon ben Yehudah Ibn Gebirol, in the *Kether Malchuth,* and you will understand:

> Thou art one, the root of all numbers, but not as an element of numeration; for unity admits not of multiplication, change, or form. Thou art one, and in the secret of Thy unity the wisest of men are lost, because they know it not. Thou art one, and Thy unity is never diminished, never extended, and cannot be changed. Thou art one, and no thought of mine can fix for Thee a limit, or define Thee. Thou ART, but not as one existent, for the understanding and vision of mortals cannot attain to Thy existence, nor determine for Thee the where, the how, and the why.

In short, our Deity is the eternal, incessantly evolving, not creating, builder of the universe; that universe itself unfolding out of its own essence, not being made. It is a sphere, without circumfrence, in its symbolism, which has but one ever-acting attribute embracing all other existing or thinkable attributes — Itself. It is the one law, giving the impulse to manifested, eternal, and immutable laws, within that never-manifesting, because absolute, Law which in its manifesting periods is The Ever-Becoming.

Inq.—*I once heard one of your members remark that Universal Deity, being everywhere, was in vessels of dishonor, as in those of honor, and therefore was present in every atom of my cigar-ash! Is this not rank blasphemy?*

Theo.—I do not think so, as simple logic can hardly be regarded as blasphemy. Were we to exclude the Omnipresent Principle from one single mathematical point of the universe, or from a particle of matter occupying any conceivable space, could we still regard it as infinite?

IS IT NECESSARY TO PRAY?

Inq.—*Do you believe in prayer, and do you ever pray?*

Theo.—We do not. We act instead of talk.

Inq.—*You do not offer prayers even to the Absolute Principle?*

Theo.—Why should we? Being well occupied people, we can hardly afford to lose time in addressing verbal prayers to a pure abstraction. The Unknowable is capable of relations only in its parts one to another, but is non-existent as regards any finite relations. The visible universe depends for its existence and phenomena on its mutually acting forms and their laws, not on prayer or prayers.

Inq.—*Do you not believe at all in the efficacy of prayer?*

Theo.—Not in prayer taught in so many words and repeated externally, if by prayer you mean the outward petition to an unknown God as the addressee, which was inaugurated by the Jews and popularized by the Pharisees.

Inq.—*Is there any other kind of prayer?*

Theo.—Most decidedly; we call it *will-prayer*, and it is rather an internal command than a petition.

Inq.—*To whom, then, do you pray when you do so?*

Theo.—To "our Father in heaven"—in its esoteric meaning.

Inq.—*Is that different from the one given to it in theology?*

Theo.—Entirely so. An Occultist or a Theosophist addresses his prayers to his "Father *which is in secret* (read, and try to understand, Matthew vi. 6), not to an extracosmic and therefore finite God; and that "Father" is in man himself.

Inq.—*Then you make of man a God?*

Theo.—Please say "God" and not "a God." In our sense, the inner man is the only God of whom we can have cognizance. And how can this be otherwise? Grant us our postulate that God is a universally diffused, infinite principle, and how can man alone escape from being soaked through by and in the Deity? We call our "Father in heaven" that deific essence of which we are cognizant within us, in our heart and spiritual consciousness, and which has nothing to do with the anthropomorphic conception we may form of it in our physical brain or its fancy: "Know ye not that ye are the temple of

God, and that the Spirit of (the absolute) God dwelleth in you?" Yet let no man anthropomorphize that essence in us. Let no Theosophist, if he would hold to divine, not human truth, say that this "God in secret" listens to, or is distinct from, either finite man or the infinite essence; for all are one. Nor, as just remarked, that a prayer is a petition. It is a mystery, rather; an occult process by which finite and conditioned thoughts and desires, unable to be assimilated by the absolute Spirit which is unconditioned, are translated into spiritual wills and the will; such process being called "spiritual transmutation." The intensity of our ardent aspirations changes prayer into the "philosopher's stone," or that which transmutes lead into pure gold. The only homogeneous essence, our "will prayer," becomes the active or creative force, producing effects according to our desire.

Inq.—*Do you mean to say that prayer is an occult process bringing about physical results?*

Theo.—I do. *Will-power* becomes a living power. But woe unto those Occultists and Theosophists who, instead of crushing out the desires of the lower personal *ego* or physical man, and saying—addressing their Higher Spiritual Ego, immersed in Atma-Buddhic light—"Thy will be done, not mine," send up waves of will-power for selfish or unholy purposes! For this is black magic, abomination, and spiritual sorcery. Unfortunately, all this is the favorite occupation of our Christian statesmen and generals, especially when the latter are sending two armies to murder each other. Both before action indulge in a bit of such sorcery, when severally offering prayers to the same God of hosts, each entreating his help to cut his enemies' throats.

Inq.—*David prayed to the Lord of hosts to help him smite the Philistines and slay the Syrians and the Moabites, and "the Lord preserved David whithersoever he went." In that we only follow what we find in the Bible.*

Theo.—Of course you do. But since you delight in calling yourselves Christians, not Israelites or Jews, as far as we know, why do

you not rather follow that which Christ says? And he distinctly commands you not to follow "them of old times," or the Mosaic law but bids you to do as he tells you, and warns those who would take the sword that they too will perish by the sword. Christ has given you one prayer, of which you have made a lip prayer and a boast, and which none but the *true* Occultist understands. In it you say, in your dead-sense meaning, "Forgive us our debts, as we forgive our debtors"—which you never do. Again, he told you to love your enemies and do good to them that hate you. It is surely not the "meek prophet of Nazareth" who taught you to pray to your "Father" to slay and give you victory over your enemies! This is why we reject what you call "prayers."

Inq.—*But how do you explain the universal fact that all nations and peoples have prayed to and worshiped a God or Gods? Some have adorned and propitiated devils and harmful spirits, but this only proves the universality of the belief in the efficacy of prayer.*

Theo.—It is explained by the fact that prayer has several other meanings besides that given to it by the Christians. It means not only a pleading or petition, but in days of old meant far more an invocation and incantation. The *mantra*, or the rhythmically chanted prayer of the Hindus, has precisely such a meaning, for the Brahmans hold themselves higher than the common Devas or "Gods." A prayer may be an appeal or an incantation for malediction and a curse — as in the case of two armies praying simultaneously for mutual destruction — as much as for blessing. And as the great majority of people are intensely selfish, and pray only for themselves, asking to be given their "daily bread" instead of working for it, and begging God not to lead them "into temptation," but to deliver them (the memorialists only) from evil, the result is that prayer as now understood, is doubly pernicious: (a) it kills in man self reliance; (b) it develops in him a still more ferocious selfishness and egotism than he is already endowed with by nature. I repeat that we believe in "*communion*" and *simultaneous action in unison with our "Father in secret";* and, in rare moments of ecstatic bliss, in the mingling of our higher soul with the universal essence, attracted as it is toward

its origin and center — a state called during life Samadhi, and after death Nirvana. We refuse to pray to create finite beings—i.e., gods, saints, angels, etc.—because we regard it as idolatry; we cannot pray to the Absolute for reasons explained before; therefore we try to replace fruitless and useless prayer by meritorious and good-producing actions.

Inq.—*Where does a Theosophist look for power to subdue his passions and selfishness?*

Theo.—To His Higher Self, the divine spirit or the God in him, and to his Karma. How long shall we have to repeat over and over again that the tree is known by its fruit, the nature of the cause by its effects? You speak of subduing passions and becoming good through and with the help of God or Christ. We ask, where do you find more virtuous, guiltless people, abstaining from sin and crime — in Christendom or Buddhism; in Christian countries or in heathern lands? Statistics are there to give the answer and corroborate our claims. According to the last census in Ceylon and India, in the comparative table of crimes committed by Christians, Mussulmans, Hindus, Eurasians, Buddhists, etc., in two millions of population taken at random from each, and covering the misdemeanors of several years, the proportion of crimes committed by the Christian stands at about fifteen to four committed by the Buddhist population. No Orientalist, no historian of any note, or traveler in Buddhist lands, from Bishop Bigandet and Abbe Huc to Sir William Hunter and every fair-minded official, will fail to give the palm of virtue to Buddhist before Christians. Yet the former — not the true Buddhist Siamese sect, at all events — do not believe in either God or a future reward outside of this earth. They do not pray — neither priests nor laymen. "Pray!" they would exclaim in wonder; "to whom, or to what?"

Inq.—*Then they are truly atheists.*

Theo.—Most undeniably; but they are also the most virtue-loving and virtue-keeping men in the whole world. Buddhism says: Respect the religions of other men and remain true to your own; but

church Christianity, denouncing all the gods of other nations as devils, would doom every non-Christian to eternal perdition.

Inq.—*Does not the Buddhist priesthood do the same?*

Theo.—Never. They hold too much to the wise precept found in the Dhammapada to do so, for they know that:

> If any man, whether he be learned or not, consider himself so great as to despise other men, he is like a blind man holding a candle — blind himself, he illuminates others.

ON THE SOURCE OF THE HUMAN SOUL

Inq.—*How, then, do you account for man being endowed with a spirit and soul? Whence these?*

Theo.—From the Universal Soul; certainly not bestowed by a Personal God. Whence the moist element in the jellyfish? From the ocean which surrounds it, in which it lives and breathes and has its being, and whither it returns when dissolved.

Inq.—*So you reject the teaching that soul is given, or breathed into man, by God?*

Theo.—We are obliged to. The "Soul" spoken of in Genesis (ii. 7) is, as therein stated, the "living soul" or *nephesh*, the vital, animal soul with which God — we say Nature and immutable Law — endows man like every animal. It is not at all the thinking soul or mind; least of all is it the immortal spirit.

Inq.—*Well, let us put it otherwise: is it God who endows man with a human rational soul and immortal spirit?*

Theo.—Again, in the way you put the question, we must object to it. Since we believe in no Personal God, how can we believe that he endows man with anything? But granting, for the sake of argument, a God who takes upon himself the risk of creating a new soul for every new-born babe, all that can be said is that such a God can hardly be regarded as himself endowed with any wisdom or prevision. Certain other difficulties, and the impossibility of recon-

ciling this with the claims made for the mercy, justice, equity, and omniscience of that God, are so many deadly reefs on which this theological dogma is daily and hourly broken.

Inq.—*What do you mean? What difficulties?*

Theo.—I am thinking of an unanswerable argument offered once in my presence by a Cingalese Buddhist priest, a famous preacher, to a Christian missionary — one in no way ignorant or unprepared for the public discussion during which it was advanced. It was near Colombo, and the missionary had challenged the priest Megittawatti to give his reasons why the Christian God should not be accepted by the "heathen." Well, the missionary came out of that memorable discussion second-best, as usual.

Inq.—*I should be glad to learn in what way.*

Theo.—Simply this: the Buddhist priest premised by asking the *padre* whether his God had given commandments to Moses for men only to keep, but to be broken by God himself. The missionary denied the supposition indignantly. "Well," said his opponent, "you tell us that God makes no exceptions to this rule, and that no soul can be born without his will. Now God forbids adultery, among other things, and yet you say in the same breath that it is he who creates every babe born, and he who endows it with a soul. Are we then to understand that the millions of children born in crime and adultery are your God's work? that your God forbids and punishes the breaking of his laws, and that, nevertheless, he creates daily and hourly souls for just such children? According to the simplest logic, your God is an accomplice in the crime; since, but for his help and interference, no such children of lust could be born. Where is the justice of punishing not only the guilty parents, but even the innocent babe, for that which is done by that very God, whom yet you exonerate from any guilt himself?" The missionary looked at his watch and suddenly found it was getting too late for further discussion.

Inq.—*You forget that all such inexplicable cases are mysteries, and that we are forbidden by our religion to pry into the mysteries*

of God.

Theo.—No, we do not forget, but simply reject such impossibilities. Nor do we want you to believe as we do. We only answer the questions you ask. We have, however, another name for your "mysteries."

BUILDING MY HOME

I'm building my spirit immortal,
Building it of light
That through the windows of my eyes
Adds to my mental sight;
I'm building my spirit immortal,
Building it of sound
That through the portals of the ear
Sweet melody has found.

I'm building my spirit daily,
Selecting some parts from the lives
That history has recorded
In scenes where greatness thrives;
I'm building my spirit hourly,
Building it with love
That earnestly works for others
With guidance from above.

I'm building my spirit immortal,
Building it with skill
That hands and feet and voices
Perform with ready will;
I'm building my spirit immortal,
With the best of earth it is shod,
I'm gathering gems from the storehouse
That is near to the heart of God.

And when my atomic body
Is laid aside with care,
A radiant kind of structure
That I have built will be there;
Clear and pure and beautiful,
In a realm of higher worth,
I shall dwell in a house God helped me build
When I lived awhile on earth.

—Floyd Irving Lorbeer

An Old Controversy --- Still Flourishing

Albert Croissant

IN THE SECOND century after Christ, an earnest, clear thinking man wrote a book, no longer extant, which was considered so damaging to the Christian faith that Origen, the learned monk, was asked to answer it. It was by Celsus.

We do not know who Celsus was, but from sensible Origen's arguments — and he half agreed with many of the objections of Celsus, which were based on Platonic and Stoic philosophy — we are forced to agree that Celsus must have been predominantly a pantheist, whereas Origen, a good Christian, was a theist.

Celsus said that Christianity was of oriental origin, that its teachings are simply a restatement of the old ones of the East. He reminds us of the strange, centuried-old denial that Christianity was not influenced by Buddhism, when history records clearly that Buddhist monks had been known in Syria, Asia Minor and Egypt. Celsus wondered why it was thought necessary to rewrite the Gospel four times; he wondered why Jesus came so late to save mankind and he asked why God did not wish to reform the world sooner, to save those who had died before Christ's coming. He holds that Christians seem to be ignorant of stories of resurrections which were to be found among the Sythians, Egyptians and Greeks. The church Fathers saw to it that Celsus' works disappeared; and Origen's inadequate answers show himself to be a better Christian than philosopher.

Origen, a learned Copt, had been a student of the great Ammonius Saccas of Alexandria; he had intimate knowledge of Greek

philosophy and of the Gnostics; he is now remembered mainly as one of the famous Gnostics. He developed an allegorical, esoteric interpretation of the Scriptures which was not acceptable to the rigid, Orthodox leaders within the church, for Origen mixed in too much Plato with his Scriptures.

Celsus maintained that the Christians were generally opposed to ancient philosophy and even to knowledge; and Origen, because of his interest in philosophy, soon fell into disfavor with Orthodox authorities. Celsus, who had a lofty conception of Deity, said that "God made all things . . . is the Reason of all beings, and cannot do anything contrary to reason" — something quite opposed to the somewhat vindictive idea of God held by many Christians in that day — for their God condemns unbelievers to a hell of endless torment, and gives believers eternal bliss.

In Origen's time — the middle of the second century — the church was obviously hungry for power and worldly dominion, and Celsus took occasion to make that clear. Another reason why his works were "lost"! The astute common-sense Celsus objected plainly to the doctrine of Origen and the Christians — that we should put faith before reason.

A little book by Thomas Whittaker, entitled *Celsus and Origen*, tells the fascinating story of these two philosophical leaders. Many people today seem to be bothered by the same problems that faced these men.

"THE GOLDEN RULE must be applied in our relations with the animal world, just as it must be applied in our relations with our fellowman, and no one can be a Christian man or woman until this finds embodiment in his or her life.

"It is an established fact that the training of the intellect alone is not sufficient. Nothing in this world can be truer than that the training of the head, without the training of the heart, simply increases one's powers for evil. . . . Were I an educator, I would endeavor to make my influence along the lines of humane heart-training my chief service to my pupils . . . I would give them something that would place them at once in the ranks of the noblest of the race."

—Ralph Waldo Trine

Tolerance Begins At Home

Dr. Ford Lewis

Minister, First Unitarian Church, Portland, Oregon

SUMMING UP THE RESULTS of a lifetime of study in the field of Unitarian history and attempting to present the essence of Unitarianism in a single telling phrase, the late Dr. Earl Morse Wilbur, a former minister of this church, gave us an expression that many of us cherish as peculiarly ours —"devotion to the ideals of freedom, reason, and tolerance."

Not that Unitarians have any monopoly on these virtues. So to imply would be the most enormous *intolerance*, contradicting the generalization at its roots. What is implied, I think, is that these concepts represent important goals to us. They have not always been attained, but they have seriously been attempted.

It is pleasant to be reminded of this tradition, but when it comes to applying it in all our complex relationships it is hard. Take just the matter of tolerance, for instance. It is easy to be tolerant concerning those with whom we agree. It is not hard to extend tolerance to groups with whom it has become popular to identify, and we receive a certain satisfaction in celebrating Brotherhood Week, for it unconsciously affords us a sense of special righteousness. We can tolerate the Parsees very simply for they are on the other side of the world, and the Manicheans, for they are extinct. But when we come closer home, the shoe becomes progressively harder to wear.

What we think is tolerance may often be indifference. We may sanction a thing simply because we don't care. It is easier, for this reason, for some liberals to tolerate the beliefs and practices of an orthodox Buddhist than of an orthodox Protestant or Catholic. And sometimes easier to tolerate even these than the members of our

own church or family with whom we may happen to disagree. If Unitarians of former times won any distinction in these things, the glory belongs to them. As for ourselves, we have yet to prove our own ability to be accepting and inclusive, and that in little things nearby and dear to our hearts.

The Hidden Persuaders

Donald Harrington
Minister Community Church, New York, N.Y.

FOR TODAY'S PSYCHOLOGISTS, teamed up with the advertising and merchandising interests, to use their knowledge of human nature for the exploitation of its weaknesses seems to me to be indecent, immoral and a gross betrayal of the high principles of scholarship and the ideals of medicine. Religion cannot remain indifferent to the activities of 'the hidden persuaders.' They challenge its most basic assumption — that man is capable of choosing between alternatives that confront him on the basis of a conscious weighing of them and making choices based on reason and conscience. They use their knowledge of depth psychology, of man's unconscious, semi-instinctive dreams and desires to manipulate him, en masse, into doing things he does not understand and often does not truly wish. They do this quietly, cleverly, without his knowing it is happening at all.

Religion has always drawn a distinction between animal and man, though man is part animal. The distinction is intimately related to this matter of capacity for choice. No animal is involved with right and wrong because what he does he does by instinct. He cannot help himself. His drives originate in instinct and the mechanisms automatically flow through to their completion. Man is different. He retains the deep instinctive drives, but the mechanisms of follow

through is not automatic. It is guided and directed by human reason, memory, experiences and social conscience. This is why he can be 'beastlier than any beast,' and why he can rise to great nobility of character. He has the capacity for rational choice. It is a sacred thing. It is the mark of his divinity, the faculty that separates him from his animal ancestry.

The blasphemy in what the merchandising phychologists are doing derives from the fact that they have chosen to use their knowledge of man's animal inheritance to appeal to his unguided, animal instincts for ulterior, selfish interests of their own. They are doing this in cynical unconcern as to whether this is good for man or bad. In their eyes men are essentially animals, which like animals can be manipulated and used if you're clever enough. The end result will be the dehumanizing of us all, the increasing psychological dependence of most people, the ruthless exploitation of the poorest and most naive, the encouragement of conformity, the enhancement of authoritarianism and the substitution of material possessions for spiritual values as the goal, end and meaning of life.

The 'hidden persuaders,' if they stopped their huckstering long enough, might hear a quiet, insistent voice, asking across the centuries, 'What doth it profit a man if he gain the whole world, and lose his own soul?' I fear they have sold theirs.

THE SIMPLE REALIZATION that there are other points of view is the beginning of wisdom. Understanding what they are is a great step. The final test is understanding why they are held.

—Charles M. Campbell

Book Reviews

ALBERT CROISSANT

THE GREAT PYRAMID IN FACT AND IN THEORY. By William Kingsland. 2 volumes. Rider & Co. London.

The first volume of this distinguished work is concerned with construction and measurement, the second volume is devoted to historical aspects and to various theories that try to explain the mystery of the Pyramid. Many plates and diagrams are in the books.

In the first volume Kingsland releases devastating criticisms of the many theories about the Great Pyramid — e.g. the Tomb theory; the Observatory theory; the Biblical theory; etc. He concludes that the Great Pyramid was built mainly as a Temple of the Mysteries and was used for the ancient Egyptian initiations.

He indicates that the Great Pyramid was built by Cheops, and he lists some of the many guesses that have been made as to the date of its construction. He reasonably places it between 4759 BC and 2140 BC — rather a wide interval! The chances are that, as H. P. Blavatsky has written, the earliest date is nearest the truth.

The stone for the structure was quarried 600 miles up the river. The interior design of the Great Pyramid was quite original; and Kingsland shows how ignorant we are of facts concerning the methods used in construction. He believes that the ancient Egyptians had knowledge and power of nature quite different from that of our science; that the tools and methods used were of a type unknown to us. One of the architects of Rockefeller Center asks, as does Kingsland, whether we have not lost some of the secrets of building that the old Egyptians once knew.

THE WONDER THAT WAS INDIA. By A. L. Basham, Grove Press. N. Y. 563 pp. $3.95.

Here is a paperback, with more than 200 illustrations, which is just about the best interpretation of ancient India obtainable. It covers religions, social, cultural, political, literary, architectural, sculptural and linguistic problems of India through the centuries; and it contains many fine specimens of Indian literature in smooth translations. This is one book which should be widely read in the USA if we really mean to build up a firm friendship between India and America.

Most of us Americans when we think of India and its writings usually think of the great religious philosophers or of Tagore and Gandhi; and here we are surprised to discover that Indian cultural values have not been traditionally spiritual; that, on the contrary, there has been in Indian art and literature as much interest in physical luxuries, music and sex as could be found in the Occidental world.

One will be impressed by the adaptability of Indian culture through thousands of years, when it endured the onslaughts of the Greeks, Muslims and Christians without giving up its own qualities. Mr. Basham makes an interesting analysis of Western effects upon Indian culture. Perhaps we may be surprised to find that although the Muslim tried to convert by force, the general effects of the Muslims were reasonably tolerant; however, no Muslim King save the great Akbar ever made vigorous efforts to develop harmony between the two religions.

We in the West are somewhat surprised when Mr. Basham writes that Gandhi "was looked upon by many, both Indian and European, as the epitome of Hindu tradition, but this is a false judgment, for he was much influenced by Western ideas." True, Gandhi was much influenced by Western ideas, but his methods and his life were always glowing symbols of the influence of the Gita

and Hindu religion as well as of the liberal traditions he found in the West.

Mr. Basham has high hope for the future of Indian culture, for he believes that "much that was useless in ancient Hindu culture has already perished." And all readers will agree with his final pages wherein he acknowledges the world's debt to India. This book should find wide readership throughout all America; it should be in every public library.

* * *

NEW PATHWAYS IN SCIENCE. By Sir Arthur Eddington. 333pp, Macmillan.

Few scientists can write in as lively and vivid a style as Eddington. He can make difficult matters both intelligible and fascinating to even an amateur — if the latter will pay close attention to the sentences.

This volume contains mainly a series of lectures delivered at Cornell. Some of the chapter headings are: The Decline of Determinism; Indeterminacy and the Quantum Theory; Science and Experience; Probability; Criticism and Controversies; the Expanding Universe; The Contribution of the Stars; The End of the World.

One who knows something of the ancient wisdom will be delighted to discover close resemblances in Eddington's thought and that Wisdom. Certainly he makes one feel that the material world is not the only one. No strict determinist, he nevertheless believes in the reign of law. Heisenberg formulated his Principle of Indeterminacy in 1927; but scientists had not been generally aware of the old law of Cause and Effect (Karma) which great Sages in the Orient had known ages ago.

Now modern physics is rediscovering many an ancient law. Eddington amusingly refers to the disbanding of a crowd at a football game, which causes congestion in the adjoining streets, and says determinism holds that each movement in the crowd has been

determined by precise causes, and he challenges deterministic statements by men like Rutherford and Planck. He concludes that "Our future is not wholly prearranged by physical law. It is we who have to shape it for better or worse."

Eddington says Man has free will . . . not the mechanistic bogey called Fate. And he clarified many popular misunderstandings about "space" and "matter" and "energy" (the last two being the same thing, measured in two different kinds of units), and he gives a delightful parable illustrating what in Oriental philosophy would be called MAYA:

"I assert that the nature of all reality is spiritual, not material nor a dualism of matter and spirit . . . Interpreting the term *material* (or more strictly physical) . . . we now recognize that it corresponds to the waves not to the water of the ocean of reality . . . So after physics has shown us the waves, we have still to determine the content of the waves by some other avenue of knowledge . . . the two aspects of experience now dovetail together, not contesting each other's place. It is almost as if the modern conception of the physical world had deliberately left room for the reality of spiritual consciousness."

In thus emphasizing the fact that the external world is not the only world that exists, Eddington shows that even in electronic physics our ordinary notions of space break down. He answers the question "What are we? Are we a bit of stellar matter gone wrong?" by saying "We are that which asks the question." A sentence which shows that he veers toward awareness of the existence of the "Real man," — as does this concluding quotation:

"Shall I not add that even as light and color and sound come into our minds at the prompting of a world beyond, so these other stirrings of consciousness come from something which, whether we describe it as beyond or deep within ourselves, is greater than our own personality."

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— Carlyle

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(See Page 51)